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XCVI. MEMOIRS *of the Life and Writings of the Rev. Alexander Geddes, LL.D. By* JOHN MASON GOOD. 8vo. 550 *pages.* 10*s.*6*d. Kearsley.*

THIS able and interesting piece of biography, by Mr. Good, a gentleman of the medical profession, will afford many extracts: it relates to a divine of eminence among the catholics, who, by his translation of the holy scriptures, has made his name well known both in the religious and literary word. Having mentioned his being born in Bamffshire, 1737, his being brought up at Scalan, a catholic school in the Highlands, his removal to finish his studies at the Scotch college in Paris, 1758, his return to this country, in 1764, and his settlement as parish priest in Scotland, Mr. G. thus proceeds.

"He accepted of the charge of a catholic congregation at Auchinalrig, in the county of Banff, not far distant from the place of his nativity. This congregation, though numerous, laboured under a variety of disadvantages, and at the time in which the subject of this biography was elected to the pastoral office was equally diminishing in zeal and number. The members of whom it consisted were for the most part poor, their chapel was in a state of irreparable dilapidation, the condition of the parsonage house was but little better, and the most unchristian rancour had long subsisted between themselves and their more wealthy as well as more numerous brethren of the protestant community.

"Never was there a man better qualified for correcting the whole of these evils than Alexander Geddes, and never did man apply himself with more ardour to their removal. Activity and liberality were indeed the characteristic principles of his soul: much worldly prudence he never possessed; but his heart overflowed with the milk of human kindness, and his nerves, when in their utmost state of diseased irritability, still vibrated with benevolence. He proposed that the old chapel should be pulled down; he projected a new one; he rebuilt it on the spot which the former had occupied: he repaired the dilapidations of the parsonage house; he ornamented it with fresh improvements, and rendered it one of the pleasantest and most convenient in his country. He not only, indeed, superintended these buildings, but laboured at them himself, being as ready a carpenter, and as expert in the use of the saw and the plane, as if he had been professedly brought up to the trade. Gardening and carpentering were in reality at all times favourite amusements with him; they constituted his chief relaxations from the severity of study to the last moment of his life; and I have frequently rallied him, when at work, upon the multiplicity of his tools,

which, in the article of planes of different mouldings, were more numerous than those of many professed artists.

"To his humble but neat and hospitable cottage, it is to be expected therefore that he added the luxury of a good garden. Mr. Geddes had drawn his knowledge of botany rather from practice than theory, which nevertheless he had not altogether neglected. Satisfied with the indigenous bounties as well as beauties of nature, he did not largely seek for exotic ornaments; nor would the paucity of his means have admitted of any considerable indulgence in this respect, had he even possessed the inclination. But his flower, his fruit, and his kitchen-garden, though little boastful of foreign productions, were each of them perfect in its kind, and the admiration of his flock, who were generously supplied, according to their respective wants, from the abundance it afforded;

'.... dapibus mensas onerabat inemptis.'
Virg. Geor. iv. 33.'
'He piled their tables with unpurchased stores.'

Never indeed was there a man more liberal in diffusing to others the little of which he was possessed than himself; never was a priest better beloved by the members of his congregation. I did not know him myself till many years afterwards, but I have been credibly informed by a variety of persons who did know him at the time we are now speaking of, and were intimately acquainted with his situation, that he seemed to live in the hearts of every one of his hearers, that his kindness and affability excited their affection, his punctilious attention to the duties of his office their veneration, and his extensive reputation for learning their implicit confidence in his opinions.

"I have said, that at the time of his fixing at Auchinhalrig he found a high degree of rancour and illiberality subsisting, and mutually fomented, between his own congregation and the surrounding community of protestants. To correct this evil, than which a greater cannot exist, nor one more hostile to the spirit of the sacred pages, to which both parties reciprocally appeal, he laboured with all his might. By an extensive study and a deep knowledge of ecclesiastical history, he had freed himself completely from the bigotry which still attaches in no inconsiderable degree to the more ignorant of his own persuasion. He knew as well, and was ready to admit as largely, as any protestant whatever, the alternate systems of force and fraud by which the see of Rome has endeavoured to obtain an unjust temporal supremacy over the great body of the catholic church itself; to enslave the consciences of the laity to its own views of peculation and power, and to exercise, in a variety of highly important concerns, an authority which had never been officially conceded to it, and concerning which the reader will meet with a more detailed account when we advance to an analysis of the controversial writings into which he was shortly afterwards compelled. Free and independent in his own mind, he took the sacred scriptures alone as his standard of faith, and exhorted every member of his congregation to do the same; to study for himself, to interpret for himself, and to submit to no foreign controul, excepting in matters fairly decided by the catholic church at large, assembled in general councils. He could ridicule the infallibility of the pope, and laugh at images and relics, at rosaries, scapulars, agnus Deis, blessed medals, indulgences, obiits, and dirges, as much as the most inveterate protestant in his neighbourhood, and could as abundantly abhor the old-fashioned and iniquitous doctrine, that faith ought not to be held with heretics. Claiming the fullest liberty of conscience for himself, he was ever ready to extend it in an equal degree to others, and could therefore with the utmost cordiality embrace the protestant as well as the catholic. Honesty of heart was the only passport necessary to ensure his esteem, and where this was conspicuous he never hesitated to offer the right hand of fellowship.

"By such a conduct, he could not fail of softening that rigid disinclination to associate, which operated as a wall of partition between the protestants and the catholics of Scotland; while it enabled him to establish many of his closest literary connections, as well as most intimate alliances,

amongst several of the most distinguished characters of the former persuasion. Of these may be enumerated the duke and duchess of Gordon, who spent a great part of every summer at Gordon Castle, in his immediate vicinity, and who became closely attached to him, and contributed very largely to the happiness of his situation: the venerable earl of Buchan, count Murray of Melgum, lord Findlater, principal Robertson, Drs. Reid and Findlay of Edinburgh, Dr. Beattie of Aberdeen, and indeed almost all the professors of this celebrated university, and particularly the Rev. Mr. Crawford, a very worthy presbyterian clergyman of an adjoining parish, and a brother or cousin of that justly celebrated philosopher and physician the late Dr. Crawford, of Lincoln's-Inn-Fields, who has contributed so largely to a knowledge of the animal œconomy by his valuable treatise on animal heat.

"But though he had the pleasure of dispersing many of the prejudices, and of melting into christian charity many of the hearts, of his own congregation, he was so far from influencing the great body of surrounding papist-, and especially those of the priesthood, to imbibe his opinions, and deviate with an equal degree of boldness from the vulgar creed, that a violent hue and cry was raised against him for his liberality; an epistolary, and I believe a printed, correspondence was entered into between bishop Hay, his diocesan, and himself, from which, however, as it was never published, I am not at liberty to make any quotation; and he was menaced with the pains of suspension from his ecclesiastical duties, unless he became more circumspect as to his conduct and conversation, and especially as to his occasional attendance upon the ministrations of his friend Mr. Crawford. Little did such bigots know the spirit of the man they were opposing, and how impossible it would have been for all the tortures of a Portugueze inquisition to have made him retract his opinions, or deviate in any respect from a conduct sanctioned alike by his religion and his reason. He despised the menaces of the haughty prelate, and they were not at this time carried into execution.

"Still, however, he was not happy: his heart was afflicted by the injurious treatment he thus met with and he grieved for the illiberality of his clerical brethren. But this was not his sole, nor even his chief, cause of anxiety of mind. The scanty income to which he was limited destroyed every hope he had for years indulged of offering to the public a new and more correct translation of the Bible: he was still without a patron and without a library, which were equally indispensable for the undertaking; and, mortifying as it must have been to him, he appears, in consequence hereof, to have relinquished every prospect of accomplishing it, and to have banished the very idea from his mind. There was also another evil he was doomed to sustain, and which proceeded in like manner from the narrowness of his finances. In projecting the rebuilding of his chapel and the improvements of his own house, he relied with too sanguine a confidence upon the pecuniary assistance of persons of his own persuasion: he was disappointed in his expectations, and having become personally responsible for the different debts contracted, he found himself in no small degree embarrassed and distressed. To assume the character of a public beggar, did not accord with the independence of his soul; but without some considerable contribution it was impossible to resist the demands that were perpetually urged against him. Here, however, he became more fortunate, and in a way that could not fail of gratifying him to the utmost. The late duke of Norfolk, who occasionally visited and resided upon a large family estate in Cumberland, and who was himself a catholic, had heard of the zeal, liberality, and learning, of the priest of Auchinhalrig, and expressed a wish for his acquaintance. An interview shortly ensued, through the medium of lord Traquaire; and upon the first intimation of the difficulties in which he was involved, his grace took the deficit upon himself, and extricated our unfortunate speculator from the troubles that beset him.

"Being now completely relieved from every pecuniary distress, he was resolved to guard against a similar evil by getting beforehand with the world; and, for this purpose, to the spiritual

charge of his church he added the temporal care of a small farm at Enzie, in Fouchabers, in the immediate vicinity of Auchinhalrig; and having been accommodated with a sufficient loan of money to stock it, he set to work with his usual ardour and confidence, and expected in a few years, as his personal wants were inconsiderable and easily satisfied, to realize what would to him be an independent fortune; and so far had the golden dream of success taken possession of his mind, that, in the desire of making the benefits of his religion commensurate with his worldly prosperity, he actually planned, and, with but little foreign assistance, erected a second chapel at Fouchabers, on the very borders of his farm-house; which, though small in its dimensions, was equally neat and commodious, and where he proposed to officiate as well as at Auchinhalrig.

"Men of letters are but seldom men of figures, and the possessor of genius is perhaps never more out of his element than when he plunges into the calculations of the counting-house. Mr. Geddes's treasures were not of the counting-house description, and he was never destined to be rich. Money he could borrow, and his farm he could stock; but he could not command the seasons, nor could he, which is an affair of much greater facility, command that time and attention which are indispensably necessary in the commencement of every new undertaking, and especially of an undertaking in which the projector has but little personal skill. He had been long in the habit of devoting the greater part of his time and talents to concerns of a very different description; and whatever might be the prospect of gain with which he fondly flattered himself, he could not break off a habit he had so long indulged and so pertinaciously adhered to. It was in or about the year 1775 that he ventured to commence agriculturist; and in the year 1778, from a perpetual succession of unpropitious harvests, he found himself not only incapacitated from paying the arrears still due upon the chapel at Fouchaber, but, from an accumulation of undischarged interest upon the money borrowed to complete his farming stock, in a state of embarrassment nearly equal to that from which his grace of Norfolk had relieved him but a few years before.

"His native good humour and amenity of disposition still, however, adhered to him. His daily motto seems to have been that of the French poet.

'Si fortune me tourmente,
L'esperance me contente.'

and being completely foiled in the labours of his hands, he was determined to try whether those of his head might not be more productive. It cannot be supposed that, although a recluse, and closely shut up in a nook of the island but little known to fame, Alexander Geddes should be as ignorant of what was transpiring in the world as Alexander Selkirk in the island of Juan Fernandes. He had been an attentive and even a critical observer of men and manners; and, viewing them from a distance, and free from the infectious fever of the multitude, he was perhaps more competent to draw a correct sketch of them than if he had been in the centre of the scene, and partaken of the general tumult:

'Tis pleasant, through the loop-holes of retreat,
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd;
To hear the roar she sends through all her gates
At a safe distance, where the dying sound
Falls a soft murmur on th' uninjured ear.'

Mr. Geddes had, for a long time, not only thus noticed the transactions of his contemporaries, but had frequently endeavoured to describe them; and, taking Pope for his example, to describe them by an adaptation of the satires of Horace to his own time. We have now therefore to trace him in a new character, that of a poet; a character which he had occasionally indeed assumed before, though he has left us few specimens of his earlier productions." p. 43.

His satires of Horace, which he now published, were well received; but being deposed by bishop Hay, for attending occasionally protestant worship, he quitted the situation in 1799 to the deep regret of his parishioners and came to London. Here he an

nounced his intention of translating the scriptures, under the patronage of lord Petre; officiating sometimes at the chapel in Lincoln's-Inn-Fields. In this undertaking, relative to the scriptures, he was also sanctioned by Dr. Lowth and Dr. Kennicott, and some of the first scholars of the day. He published his prospectus for this purpose, 1786, part of which, with Mr. G.'s remarks, we shall transcribe.

"He next examines what assistance a translator may derive from interpreters and commentators. His research in this part of his subject extends as far back as to the fathers of the first and second century. In the course of his elaborate review, to follow him so as to give a minute account of his observations, would be to occupy too much time. I shall, therefore, only observe, that he speaks with chief approbation of Poole's Synopsis, the Critica Sacra of Capellus, Michaelis, Kennicott, and Lowth; to the two last of whom, in conjunction with a cloud of compatriot critics, he pays the highest, and, at the same time, the most justly merited, compliments. With respect to the myriads of other commentators and interpreters, of different nations, glanced at as he proceeds, it is impossible in this epitome to offer any account of his opinion of their abilities, or even to enumerate their names.

"'Having thus,' says he, 'pretty copiously treated on the principal causes of the imperfection of modern versions, and pointed out what I deemed the surest means of removing them, I will now venture to give my opinion of the distinguishing characters of a good translation, and of the chief qualifications necessary for a translator.'

"Upon the former subject, he offers us four important canons. The first is, that a translation of the bible ought to be faithful; that is, ought to express all the meaning, and no more than the meaning, of the original: secondly, that it ought to be perspicuous: thirdly, that it should possess elegance; but an elegance of a special kind and of peculiar characteristics; that it should comprise a just and proper selection of terms, arranged in the most natural order and divested of every meretricious ornament: fourthly, that it should possess a strict an uniformity of style and manner as is consistent with the foregoing properties. On the latter subject, or that which relates to the qualifications of a good translator, he gives us the following list of essential properties. The translator should be well acquainted with the language from which, and the language into which, he translates; and, for this purpose, should have made a long and serious study of both. He should be conversant with Greek and Roman learning, and have a general knowledge of ancient and modern history, as well as ancient and modern sciences. He should be a man of acute penetration, of nice discernment, and a sure and delicate taste, formed on the best models of antiquity. He should be endowed with a constitution fit to endure, and an inclination to undergo, assiduous and persevering labour; a qualification too rarely conjoined with quickness of apprehension and elegance of taste. And, lastly, to crown the whole, he should possess an honest impartiality, and be divested of systems of every kind, literary, physical, and religious.

"Such exactions, it may well be observed, are enormous, and such a possession of talents, of rare occurrence indeed. But our author shall here once more speak for himself.

"'Some reader,' says he, 'may here be disposed to ask, Are you possessed of all these qualifications? To this not unnatural question, I beg leave to give an answer somewhat similar to that which Cicero gives on a similar occasion, though on a different subject. Having described, with inimitable eloquence, the qualities of an accomplished orator, he modestly declares that he has given rather an idea of what he conceived to be possible, than of what he ever expected to see. How much greater reason have I to acknowledge that my ideal portraiture of a good translator of the bible is far beyond the reach of my own abilities.

"'To be still more explicit and ingenuous. Although I have long endeavoured after the qualifications above-mentioned, to affirm positively that I have actually acquired them all, or any one of them in an eminent degree, would be an unconscientious and rash assertion. In learning, genius, and judgment, I know myself

to be inferior to many; some few may exceed me in diligence, assiduity, and laboriousness; but in candour, impartiality, and uprightness of intention, I will yield to none.'

"I have thus given a minute analysis of this elaborate work; more minute indeed than I shall find it necessary to offer respecting any one of the doctor's remaining publications; the prospectus being an important document in the elucidation of his life, as well from the general entertainment and instruction it cannot but afford the reader, as from its laying a foundation for many of the chief publications and events that characterise his future history. I have purposely refrained from observations of my own, excepting in a few instances, in which I thought to the English reader they might be illustrative of the subject discussed, or for some other reason of equal prominence and cogency; having been more solicitous to perform the task of an honest reporter than of an acute critic. Of the high merit of the work, the world has been sensible from the moment of its appearance, and no eulogy of mine could add to the reputation it has so long maintained." p. 146.

Leaving Dr. Geddes to prosecute his arduous task of translation, take the following sketch of this learned man in private life.

"It was about this period, the year 1793, I first became acquainted with Dr. Geddes. I met him accidentally at the house of Miss Hamilton, who has lately acquired a just reputation for her excellent Letters on Education; and I freely confess that at the first interview I was by no means pleased with him. I beheld a man of about five feet five inches high, in a black dress, put on with uncommon negligence, and apparently never fitted to his form: his figure was lank, his face meagre, his hair black, long, and loose, without having been sufficiently submitted to the operations of the toilet—and his eyes, though quick and vivid, sparkling at that time rather with irritability than benevolence. He was disputing with one of the company when I entered, and the rapidity with which at this moment he left his chair and rushed, with an elevated tone of voice and uncourtly dogmatism of manner, towards his opponent, instantaneously persuaded me that the subject upon which the debate turned was of the utmost moment. I listened with all the attention I could command; and, in a few minutes, learned, to my astonishment, that it related to nothing more than the distance of his own house, in the New Road, Paddington, from the place of our meeting, which was in Guildford-Street. The debate being at length concluded, or rather worn out, the doctor took possession of the next chair to that in which I was seated, and united with myself and a friend who sat on my other side in discoursing upon the politics of the day. On this topic, we proceeded smoothly and accordantly for some time; till at length disagreeing with us upon some point as trivial as the former, he again rose abruptly from his seat, traversed the room in every direction, with as indeterminate a parallax as that of a comet, loudly, and with increase of voice, maintaining his position at every step he took. Not wishing to prolong the dispute, we yielded to him, without further interruption; and, in the course of a few minutes after he had closed his harangue, he again approached us, retook possession of his chair, and was all playfulness, good humour, and genuine wit.

"Upon his retirement, I inquired of our amiable hostess whether this were a specimen of his common disposition, or whether any thing had particularly occurred to excite his irascibility. From her I learned, that, with one of the best and most benevolent hearts in the world, he was naturally very irritable; but that his irritability was at the present period exacerbated by a slight degree of fever which had for some time affected his spirits, and which had probably been produced by a considerable degree of very unmerited ill usage and disappointment. I instantly regarded him in a different light: I sought his friendship, and I obtained it; and it was not long before I myself witnessed in his actions a series of benevolence and charitable exertions, often beyond what prudence and a regard to his own limited income would have dictated, that stamped a higher esteem for him upon my heart than all the general information and profound

learning he was universally known to possess, and which gave him more promptitude upon every subject that happened to be started than I ever beheld in any other person. I saw him irritable, but it was the harmless corruscation of a summer evening's Aurora—it no sooner appeared than it was spent, and no mischief ensued. And when I reflected that it was this very irritability of nerve that excited him to a thousand acts of kindness, and prompted him to debar himself of a thousand little gratifications, that he might relieve the distressed and comfort the sorrowful, I could scarcely lament that he possessed it; or, at least, I could not avoid contending that it carried a very ample apology along with it. Dr. Geddes himself was by no means insensible to this peculiar characteristic of his nature: he has frequently lamented it to me in private, and I have often beheld him endeavouring to stifle it in public, either by abruptly quitting the room or introducing another subject. On one occasion, I remember particularly his doing both. He was dining with me, in company with the late Dr. Henry Hunter, of physiognomic memory, the celebrated abbé De Lille, and several other literary friends. Unfortunately, one of the subjects advanced was physiognomy itself. Geddes had read Lavater with much attention, and expressed himself extremely dissatisfied with the confusion and want of system that seemed to prevail in his writings; and which, in his opinion, precluded all possibility of applying his doctrines with precision. Hunter, the friend and translator of Lavater, immediately accepted the gauntlet, and became his champion: the combat grew warm on both sides; the good humour of Dr. Geddes was soon lost, and, in proportion as he became violent, the company at large gave evident tokens of espousing the cause of his antagonist. He perceived his error; and, at the moment when I most trembled for the consequences, he rose suddenly from table, joined my two children, who were playing in the same room before the fire, and abruptly entered into their amusements. A debate of some other kind, however, shortly afterwards occurred, when, once more sensible of an undue warmth in his language, he suddenly retired, without daring to trust himself any longer in the contest. No man, I fully believe, was more sensible of his prevailing defect; and no man ever took more pains to remedy it; but it was inherent in his constitution, and he often laboured to no purpose. 'I am not ill natured,' says he of himself, and with strict justice, in his Letter to the Bishop of Centuria, 'those who know me, know the contrary. Animated and irascible I am, but I am neither malevolent nor resentful. I may safely say, that The sun has never set upon my wrath.'

"Having introduced the subject of physiognomy, I shall take the opportunity it affords me of observing, that it was a science to which about this period he was much attached and had devoted a great portion of his time. I have already remarked that he was dissatisfied with the bulky and sentimental work of M. Lavater; but he nevertheless approved of many of his general principles, and had endeavoured to form from one or two of them a new, or rather, in his own opinion, a more accurate, theory of application. Lavater has observed, and perhaps justly, that there is no muscle or even bone of the human body that does not, in some degree or other, sympathize in the prevailing passion of the mind, and bear evident marks of having been operated upon by its influence; while, as the bones and muscles of the face are nearest the scene of action, and most obvious to the view of the spectator, the predominant disposition may be more easily studied and calculated from these than from any other, and especially from the eye, which is regarded by all physiognomists as the most perfect index of the soul. Admitting the general foundation of this position, Dr. Geddes denied the assertion which relates to the indicatory powers of the eye, as an organ superior to the rest. There is scarcely any organ, he contended, that is more subject to the controul of the will than the eye itself, when that controul is strongly exercised; and, when it is not, no organ that is so fluctuating and incessantly operated upon, not by the prevailing and habitual passion of life, but by all the fleeting passions of the day, whether of joy, anger, timidity, or grief;

and, consequently, however minutely it may indicate the mental feelings of the moment, it is too vacillating and uncertain an instrument by which to ascertain the master passion of the man. His object, therefore, was to search out some feature of the face that was less subject to transitions, and, for this purpose, he selected the nose; and, voluntarily neglecting every other component part of the countenance, devoted a long and laborious attention to this organ alone. He endeavoured to investigate and arrange its multitudinous variations, and, for this purpose, frequented, with considerable constancy, for many years our principal places of public resort, and especially Kensington Gardens; and he has repeatedly told me, that he has been occasionally so pleased with the structure of a particular nose, that he has crossed and recrossed the person to whom it belonged so incessantly, before he finally quitted him, as to give the idea of impertinence, and excite no very pleasant degree of remark in the party with whom he was walking. Of all these he took rude sketches at the moment; from which, a lady of his acquaintance, whose name I have forgotten, but who was possessed of much skill in drawing, made more finished designs at her leisure: they were then duly systematized and arranged into classes, genera, and species. He had perfected his theory and completed his observations upon it about the year 1796, and nothing but the expence of the engravings prevented him from presenting it to the public.

"It may appear to many readers that this new system of risiognomy, or Nos*ology*, as we used sportively to denominate it, was founded less on fact than on fancy. I will not oppose such an assertion, having never profoundly engaged in the science; but it is well known that the author of it has been able, by the application of its principles, to make some very shrewd guesses at the tempers of persons who were total strangers to him. One instance, indeed, deserves to be recorded: a young lady, who was a particular friend of the doctor's, was addressed on the subject of matrimony by a gentleman of ample fortune and good person, and she was on the point of accepting his offers. She, first of all, introduced her lover to Dr. Geddes, and solicited, in private, his risiognomic opinion of his predominant character and disposition. The doctor replied, that such an opinion was not to be expected from him; that he studied the science of the nose (as we would advise every other person to study it) for individual use alone; and that, if he were to communicate his ideas to the public, whether just or unjust, he should soon make more than half the world his enemies. The lady was, however, importunate, and our physiognomist, really believing that he might render her an essential service, at length, told her in confidence, that 'the man was a confirmed miser, and that, if she married him, she would find he would soon grudge her the very clothes on her back.' The lady departed with much dissatisfaction, and, for the first time in her life, discredited the infallibility of her oracle. She, who had better opportunities of knowing her lover, was convinced that he was possessed of generosity, frankness of heart, and every amiable qualification. She gave him her hand, and, in three months afterwards, found the prediction she had extorted verified in its utmost extent, and only regretted her infidelity at the time of its having been delivered.

"Dr. Geddes himself, however, does not seem to have been so sanguine in his own system towards the last three or four years of his life as at an earlier period: he spoke less of its powers as a general standard of equitable decision; and, upon his death, not a single scrap of paper relative to the subject could be detected among his writings. He had either despaired of offering it to the public in the manner he designed, or had been chagrined at repeated miscalculations, and, in a fit of irritability, had committed the whole of it to the flames. The cynic may, perhaps, observe, that the public has sustained no great loss by such a conflagration; as a curiosity, the work must, nevertheless, have been entertaining; and, as exhibiting a deep and accurate study of an important feature of the human countenance, it must have been something more—it must have been highly scientific and useful.

"To this system of risiognomy he

has appealed in several parts of his writings. Thus, in L'Avocat du Diable, of which I have given an account in the last chapter, speaking of the painters and the devil, he says, in the character of his orator,

'Then, tertio, my lords, they have given him *a nose*
That beto ens a miter, which, every one knows,
My client is not..'

But, more particularly, in his 'Norfolk Tale,' a poem which yet remains to be noticed, but from which I shall extract, in the present place, the following description of one of the young ladies of the hospitable mansion in which he was visiting:

'——The Nose of our Ann
Gets nigh to perfection's original plan:
For know, Catharina, when woman was born,
I mean, from the side of her yoke-fellow torn,
The nose was, by far, the most beautiful feature
That adorn'd the sweet face of the new-fashion'd creature;
But when, hearkning, alas! to the voice of a snake,
That apple forbidden she ventured to take,
Her form was disfigured (the rabbis suppose),
And a part of the punishment fell on her nose:
Hence, rarely we find in the face of a Fair
A nose that completely comes up to the square.
Have you ever yet seen one..that was not or crooked,
Or flatten'd, or bottled, or turn'd-up, or hooked?
Too large or too little, too short or too long,
In a word, that had nothing about it was wrong?
Not ten, I believe, since the world first began,
Had less imperfection than that of our Ann:
From which I conclude, that on her but a small
Share of sin was entail'd by her grandmother's fall;
And yet, that she's faultless, I cannot well think,
This moment she chode me for spilling her ink!
And when Henneage disturbs or her pencil or paint,
She shows that she's no canonizable saint;
Nay once, if not oft'ner, I plight you my troth,
I heard her pronounce the one half of an oath.
But I will not the foibles of fair ones expose:
If Anna have any, pray look at her nose.'

"Our author, who had hitherto contented himself with lodgings in different parts of the town, finding his library begin to swell to a magnitude that required more space than lodgings could easily afford, engaged about this time a house in Allsop's Buildings, New-Road, Mary-le-bone, which promised him every convenience his heart could desire. It possessed a garden before and behind, and, while pleasant in front, commanded for its back view the whole compass of the sister hills of Highgate and Hampstead, affording one of the most lovely and luxuriant sceneries in the neighbourhood of the metropolis. Dr. Geddes, who was too independent a man to be indebted to any one, even a mechanic, for any thing he could perform himself, now found as much labour carved out for him as Alexander Selkirk, when thrown, without a companion, upon the island of Juan Fernandez. His first object was, to arrange his library; and, having no one to please but himself, he extended it to every room in the house, excepting the kitchen and a chamber for his housekeeper. He purchased a large box of carpenters' tools, laid in a considerable stock of deals and mahogany, and began to renew the building system pursued at Auchinhalrig. He planed, sawed, and completed, his shelves, which he equally hung round parlours, drawing rooms, and chambers; and which, though not finished with all the skill of the professional cabinet maker, were neat and commodious, and, being edged with mahogany, by no means deficient in elegance. One contrivance, introduced into the room in which he commonly wrote, was peculiarly advantageous to the purposes of study. Our book-cases, in general, after allowing space for two tiers

of folios from the floor, recede, and become narrower, for books of smaller dimensions; leaving at the point of recess a kind of shelf, of too little width to be of any real utility. This shelf, or covering for the folios below, which he formed of mahogany slab, our self-taught artist projected a few inches over the folios themselves, and carried the projection regularly all round the room; by which means, he more effectually secured them from dust, and obtained a kind of circular desk (for, by such contrivance, it was rendered wide enough for this purpose), on which to open the various books he might have occasion to consult, while he himself sat in the centre, at his table. By this ingenious scheme, he avoided a considerable portion of labour; since, instead of examining a few volumes at once, and making manuscript references to particular passages as he closed them, to admit others to his table in their stead, he opened at one time all the books for which he had occasion, and, consulting each in rotation as he passed round the room, reverted instantaneously to that he was determined to follow, copied it without trouble, and, with the same facility, gave references in his text to several others, without the necessity of a single previous memorandum, or having repeatedly to open and close the same volume before he had done with it.

"Having completed his library and arranged his books, he next devoted his leisure hours to his garden; and in this he toiled, with all the industry of a labourer and all the zeal of a botanist, till he could boast of productions, both for ornament and use, intrinsically of prime excellence, but still sweeter to himself as being the fruits of his own culture.

'Primus vere rosam, atque autumno carpere poma;
Et cum tristis hyems etiam nunc frigore saxa
Rumperet, et glacie cursus frænaret aquarum,
Ille comam mollis jam tum tondebat hyacynthi,
Æstatem increpitans seram, Zephyrosque morantes.' *Geo.* iv. 134.'

'"At spring-tide, first he pluck'd the full-blown rose,
From autumn, first the ripen'd apple chose;
And e'en when winter split the rocks with cold
And chained the 'restless' torrent as it rolled,
His blooming hyacinths, ne'er known to fail,
Shed sweets unborrowed of the vernal gale;
As, mid their rifled beds, he wound his way,
Chid the slow sun and Zephyr's long delay."

'*Sotheby.*'

"To the pure pleasure resulting from the cultivation of indigenous plants, our indefatigable labourer now began to think of adding the luxury of a little green house and a few exotics. He thought, resolved, and executed. The expence of such an additional indulgence, under his management, was but trifling, for he was once more his own mason and carpenter, and the green-houses or gardens of his friends supplied him with a parent stock. This conservatory he erected in the front of his house, and so completely adjoining the house itself, that one of the parlour windows served him for an entrance into it. Here, by a variety of little plans which the fertility of his fancy perpetually suggested, and as perpetually induced him to exchange for others, he considerably amused himself during the months of winter. At one time, his flue was heated by a stove opening into the front area; at another time, in a fit of economy, he annulled the stove altogether, and, by carrying the flue to the parlour chimney, endeavoured to heat it from the fire of his own room. At one period, he chose to moisten his plants with a common water pot; at a second, by a pipe communicating with the cistern; and at a third, attempting boldly to imitate the reviving dews of the atmosphere, he contrived, by a large copper vessel and a long copper pipe, to supply them with water in the form of tepid vapour. In this manner, invention succeeded invention; and tho' no one satisfied him long, it, at least, bestowed its share of amusement, and afforded him that interchange of nugatory recreation which the mind occasionally requires in the midst of severe and habitual study, and has frequently recalled to my memory an observation of the amiable but unfor-

funate Cowper; who, with a fancy still idler, was often accustomed, at the close of day, to watch in solitude the bright red cinders of his fire, assuming to his imagination the fantastic forms of trees, towers, churches, and uncouth visages; or, from the sooty films that played pendulously upon the bars, to calculate, by the laws of old English tradition, the arrival of letters or the approach of strangers:

'Tis thus the understanding takes repose
In indolent vacuity of thought,
And sleeps, and is refresh'd.'

"Yet Dr. Geddes was by no means a recluse. No man was fonder of society than himself, and, excepting when under the influence of high-wrought irritability, no man was possessed of more companionable qualities. His anecdote was always ready, his wit always brilliant: there was an originality of thought, a shrewdness of remark, an epigrammatic turn of expression, in almost every thing which escaped him, that was sure to captivate his companions, and to induce those who had once met him, notwithstanding his habitual infirmity, to wish earnestly to meet him again." p. 315.

The first volume of his version of the scriptures appeared in 1792, another in 1797, and his Critical Remarks on the Pentateuch in 1800: of these several volumes the biographer gives the following just account.

"In his translation, our author has uniformly confined himself to the duties of a faithful interpreter. In a few doubtful passages, he may, perhaps have overstepped the modesty of his office; but, in general, his corrections are well supported by original arguments, by criticisms of prior commentators, or the common consent of approved readings. His style is, for the most part, plain and perspicuous, conveying the sense of the original in its native simplicity. But his language is occasionally unequal, and strongly partakes of the alternations of his own physical constitution; in consequence of which, in the midst of a passage, most exquisitely rendered in the main, we are at times surprised with scholastic and extraneous expressions, or disgusted with intolerable vulgarisms. It should never be forgotten, however, that the whole is the work of an individual, unassisted by fellow labourers, and that it constitutes his first attempt. Had he lived to have realized his own wishes, and to have revised it by a second edition, published in twelves, without his Critical Remarks, there would have been little room for many of the observations which the cause of truth has thus compelled me to hazard. As it is, it offers, so far as it proceeds, the most intelligible version of the sacred records in the English, or, perhaps, in any language whatever; and there are few obscure passages in our established translation which this version will not illuminate.

"But though in his interpretation he faithfully restricted himself to the duties of a translator, in his volume of Critical Remarks our author conceived himself at liberty to throw off every restriction whatever; and this part of his labours has, in consequence, been open to much severity of attack, and the source of no small degree of undeserved opprobrium.

"'In my translation and explanatory notes,' says he, 'I have made it a rule to confine myself to the limited province of a mere interpreter; endeavouring to give a faithful version of my corrected originals, without comment or criticism. In the following Remarks, I have taken a wider and bolder range: I have throughout acted the critic, and, occasionally, the commentator; although the office of the latter has always been made subservient to that of the former. In both these characters, I have freely used mine own judgment (such as it is), without the smallest deference to inveterate prejudice or domineering authority. The Hebrew scriptures I have examined and appreciated as I would any other writings of antiquity; and have bluntly and honestly delivered my sentiments of their merit or demerit, their beauties or imperfections, as becomes a free and impartial examiner. I am well aware that this freedom will, by the many, be considered as an audacious license, and the cry of heresy! infidelity! irreligion! will resound from shore to shore; but my peaceful mind has been long prepared for, and, indeed, accustomed to, such harsh Cerberean

barkings; and experience has made me (not naturally insensible) callous to every injury that ignorance or malice may have in store for me.

"I only enter my protest against downright misrepresentation and calumny. I disclaim and spurn the imputation of irreligion and infidelity. I believe as much as I find sufficient motives of credibility for believing; and without sufficient motives of credibility, there can be no rational belief. Indeed, the great mass of mankind have no rational belief. The vulgar papist and the vulgar protestant are here on almost equal terms: few, very few, of either class ever think of seriously examining the primary foundations of their faith.

"The vulgar papist rests his on the supposed infallibility of his church, although he knows not where that infallibility is lodged, nor in what it properly consists: it is to him a general, vague, indefinite, idea, which he never thinks of analysing. He reads in his catechism, or is told by his catechist, that 'the church cannot err in what she teaches;' and then he is told that this unerring church is composed only of those who hold communion with the bishop of Rome, and precisely believe as he and the bishops who are in communion with him believe. From that moment, reason is set aside, authority usurps its place, and implicit faith is the necessary consequence. He dares not even advance to the first step of Des Cartes' logic: he dares not doubt; for, in his table of sins, which he is obliged to confess, he finds 'doubting in matters of faith' to be a grievous crime.

"But, on the other hand, is the faith of the vulgar protestant better founded? He rests it on a book, called the Holy Bible, which he believes to be the infallible word of God. Is it by reading the bible, and unbiassedly examining its contents, that he is led to this precious discovery? no: he is taught to believe the bible to be the infallible word of God, before he has read or can read it; and sits down to read it with this prepossession in his mind, that he is reading the infallible word of God. His belief, then, is as implicit as that of the vulgar papist, and his motives of believing even less specious. Both give up their reason before they are capable of reasoning; the one, on the authority of his parents or his priest; the other, on the authority of his parents or of his parson; but the priest urges his plea with more dexterity, and with a fairer outside show of probability. If the parson be asked how he himself knows that the book which he puts into the hand of his catechumen is the infallible word of God, he cannot, like the priest, appeal to an unerring church; he acknowledges no such guide; and yet it is hard to conceive what other better argument he can use. If he say that the book manifests its infallibility by its own intrinsic worth, he begs the question. If he affirm, that he knows it to be infallible by the workings of the Holy Spirit in his heart, he plays the enthusiast; and *his* enthusiasm can be no rational motive of credibility for any *other* individual, who feels not the like operations of the same Spirit. Twenty other difficulties surround his hypothesis, which it certainly is not easy to remove; and the best solutions he can give are but gilded sophisms. On reading the *popish controversy*, as it is called, from the days of Elizabeth to the present day, one is apt, at least I am apt, to think that the Romanists had, on this point, the better side of the question, by some of their controversialists not improperly called the question of questions. Yet this same question of questions has never been satisfactorily solved by the Romanists themselves. They always reasoned in what is termed a vicious circle; and proved the infallibility of the church from the authority of scripture, and the authority of scripture from the church's infallibility. I know what shifts have been made by Bellarmine, Becan, and many others, to get out of this coil, but I have never met with any one who had succeeded.

"'The gospel of Jesus is my religious code: his doctrines are my dearest delight: his yoke (to me) is easy, and his burden is light; but this yoke I would not put on, these doctrines I could not admire, that gospel I would not make my law, if reason, pure reason, were not my prompter and preceptress. I willingly profess myself a sincere, though unworthy, disciple of Christ. Christian is my name,

and Catholic my surname: rather than renounce these glorious titles, I would shed my blood; but I would not shed a drop of it for what is neither catholic nor christian. Catholic christianity I revere wherever I find it, and in whatsoever sect it dwells; but I cannot revere the loads of hay and stubble which have been blended with its precious gems, and which still, in every sect with which I am acquainted, more or less tarnish or hide their lustre. I cannot revere metaphysical, unintelligible, creeds, nor blasphemous confessions of faith. I cannot revere persecution for the sake of conscience, nor tribunals that enforce orthodoxy by fire and faggot. I cannot revere formulas of faith made the test of loyalty, nor penal laws made the hedge of church-establishments. In short, I cannot revere any system of religion that, for divine doctrines, teacheth the dictates of men; and, by the base intermixture of 'human traditions, maketh the commandments of God of none effect.' This I say even of christian systems, and shall I grant to systematic judaism what I deny to systematic christianism? Shall I disbelieve the pretended miracles, the spurious deeds, the forged charters, the lying legends, of the one, and give full credit to the other? May I, blameless, examine the works of the christian doctors and historians by the common rules of criticism, explode their sophistry, combat their rash assertions, arraign them of credulity, and even sometimes question their veracity, and yet be obliged to consider every fragment of Hebrew scripture, for a series of 1000 years, from Moses to Malachi, every scrap of prophecy, poesy, minstrelsy, history, biography, as the infallible communications of heaven, oracles of divine truth? Truly, this is to require too much from credulity itself.

" 'In the Hebrew scriptures are many beauties, many excellent precepts, much sound morality; and they deserve the attentive perusal of every scholar, every person of curiosity and taste. All those good things I admit and admire, and would equally admire them in the writings of Plato, Tully, or Marcus Antoninus; but there are other things, in great abundance, which I can neither admire nor admit, without renouncing common sense and superseding reason: a sacrifice which I am not disposed to make, for any writing in the world.

" 'This language will, I doubt not, seem strange to the systematic christian, who has founded his creed, not upon reason or common sense, but on the prejudices of education; who is a papist at Rome, a lutheran at Leipsic, and a calvinist at Geneva; a prelatist in England, and a presbyterian in Scotland; a nestorian in Syria, in Armenia an eutychian—for such local nominal christians my Remarks were not intended, they would spurn them with zealous indignation; but if there be, as I trust there are, in each of those communions, men who have learned to think for themselves, in matters of faith as well as in matters of philosophy, and who are not christians merely because they were born of christian parents and bred up in christian principles, but because, on the most serious and mature examination, they find christianity a rational, a most rational religion—to such, I address myself with confidence; and by such, I expect to be listened to with patient candour.'

" This address to the reader our author courteously submitted to me in manuscript, when first composed, and it was the subject of much private discussion. I thought many of his conclusions illogical, and attempted to prove, that the comparison between the writings of the Pentateuch and the legends and pretended miracles of many of the christian churches was unfair and inadmissible. Either the doctor, however, was too much attached to his personal opinion, or, which is more likely, I did not do sufficient justice to my own argument: in consequence of which, the address was prefixed to his volume of Remarks, and published, with little or no alteration, a few days afterwards.

" The chief objection that has been fairly urged against him, upon a general perusal of the Remarks themselves, and it is an objection upon which almost every other is founded, is, his disbelief in the divine mission of Moses and of the authority under which he pretended to act. 'The fact is,' says he, 'that all the ancient le-

gislators required a greater or less degree of implicit obedience to their respective laws; and, for that purpose, feigned an intercourse with some divinity, to make that obedience more palatable to the credulous multitude.

" 'But was this, it will be said, the case with Moses? Why not? And where is the proof that Moses did not, in this, act like other legislators? This concession, so far from diminishing the character of Moses and the wisdom of his laws, greatly enhances both, and is perfectly compatible with the only *divine inspiration* which sense and reason can admit —at least which my sense and reason can admit.*

" 'Indeed, I cannot conceive how Moses could have governed so rude, so stubborn, so turbulent, a nation, and made them submit to such a code of laws as he devised for them, without feigning an immediate intercourse with the Deity, and ascribing to him every injunction laid upon them. If, in spite of this precaution, and in defiance of God, they were constantly murmuring and rebelling, what must it have been, if Moses had only spoken as from himself?

" 'But although his communications with God were frequent, and almost on every emergency, he was particularly careful to keep the people at a distance from the intercouse: no one must approach the mount while he is receiving the decalogue, under pain of death: no one must hear the responses given from the oracle, but through him: no one, but he, sees God 'face to face:' no one must reason against any of his ordinances, no one object to any of his decisions, because his ordinances and decisions are all from the mouth of God. In a word, the people must have no more religious or political knowledge than he is pleased to parcel out to them, by himself or his brother Aaron, whom he makes his prophet and priest; the rest have nothing to do with the *law* but to *obey it*.'

" It is an insuperable objection to this part of our author's creed, that it is contradictory to itself. Dr. Geddes admits his most ample belief in the divine authority of Jesus Christ, 'whose gospel is his religious code, whose doctrines are his dearest delight;' but Jesus Christ uniformly avowed the inspiration of Moses, by expressly adverting to such inspiration in the delivery of one prediction fulfilled in his own person. It is in every respect inconsistent and illogical, therefore, to accredit the divine mission of the author of the christian faith, and yet to deny the same authority to the Hebrew legislator. One principal reason that operated upon our author in support of this denial was, the many acts of cruelty which were perpetrated at the instigation of Moses, and from which he was anxious to exculpate the Deity; and particularly the total destruction and extermination of the seven Canaanite nations, and the transfer of their land and possessions to the Israelites. 'I cannot possibly believe,' says he, 'that ever a just, benevolent, Being, such as I conceive my God to be, gave such a sanguinary order to Moses and the Israelites as in the book of Deuteronomy is said to have been given.' The explanation of this transaction, advanced by the very learned and liberal bishop of Llandaff, in his Apology for the Bible, is known to every one, and is satisfactory to most. But our author not only acknowledges himself not satisfied with it, but labours, in a long and argumentative note, to prove its impotence and irrelevancy. He will not allow any simile drawn from the phenomena of nature, such as the ravages of earthquakes, pestilences, or inundations, to be coincident with this event, as recorded in the bible. 'When the earthquake,' says he, 'swallows up, the sea overwhelms, the fire consumes, the famine starves, or the plague destroys, we are totally ignorant by what laws of nature or concatenation of causes the desolating events happen; we see only the dismal effects, and no consequence can be rationally deduced from them against the principle of moral equity, so often before mentioned. From such events, no one could derive an argument for the lawfulness of dispossessing or injuring his neighbour, either in his property or person; no argument for the lawfulness of burying alive idolaters,

* 'For every good gift and every perfect boon cometh down from above, from the Father of lights.' Jam. i. 17.'

drowning heretics, starving atheists, &c. &c. From such events the famous bishop of Cagliari, Lucifer, could never have inferred, that it was the duty of the orthodox to kill the Arians, and even the emperor Constantius, who abetted arianism. From the earthquakes at Catania, Lima, Lisbon, the holy inquisition could never have concluded that it was lawful and meritorious to burn the bodies and confiscate the goods of Moors, Jews, and wicked infidels. But the express command of God to extirpate whole nations, on account of their sins, and to transfer their goods and chattels to another, chosen, people, was a precedent exactly suited to their sanguinary purposes, and triumphantly employed by them to obviate all objections on the score of cruelty.

"'The same inferential arguments were made use of in the Valdensian persecution, and, indeed, in every persecution for the sake of religion since persecution began. The supposed divine commission given to the Jews to extirpate the Chanaanites and Amalekites, has ever been in the mouths of judaizing christians a positive and plausible plea for committing the most cruel injustices.'

"I freely confess, I cannot see the difference here contended for; and even Dr. Geddes himself must have admitted the possibility of God's predetermining and prognosticating, as well as immediately operating, the total extermination of a whole people, or must have disbelieved the tremendous history of the destruction of Jerusalem, and the propagation of his predicted curse upon the Hebrew race to the present moment. Here I think the simile is at least admissible; and I am surprised that our modern polemics have not occasionally adverted to it. If it be consistent with the justice and benevolence of the supreme Being, that the Jewish nation, his own peculiar people, should, on account of the enormity of their sins, be, in their turn, attacked in their inheritance, be subjugated to a foreign power, become the prey and plunder of a long succession of capricious, cruel, and avaricious, tyrants, have their city and temple at length assaulted, be loaded with every possible calamity which pestilence, famine, and torture, their own mutual treacheries and animosities, and the implacable enmity and ingenuity of their adversaries, could invent, during the continuance of this tremendous siege—if it be consistent with the same adorable attributes that upwards of a million of them should fall victims to so complicated a scourge, and that the wretched remnant who escaped should be suffered to wander about as outcasts and vagabonds over the face of the whole earth, equally despised and derided by every nation among whom they might acquire a temporary abode—if it be consistent with these attributes, that this tremendous visitation should be persevered in for a period of at least eighteen centuries, thus punishing, from age to age, the children for the sins of their fathers—if the case before us, which we cannot but believe, be consistent with the justice and benevolence of the deity, surely the case recorded (a case of far inferior vengeance) demands no great credulity to obtain our assent, nor strength of reasoning to reconcile it with the moral perfections of the supreme Being.

"It is in consequence of this disbelief of the inspiration of Moses that our author either totally rejects the various miracles ascribed to him, or labours to reduce them to the standard of natural phænomena. This, indeed, is not a new attempt, either in ancient or modern times, by biblical commentators who would wish to wrest from the pentateuch all those appearances of preternatural agency, in favour of one elect and isolated people, which are supposed to have been a serious stumbling-block with professed infidels. He has not, however, been more successful than his predecessors; and I trust that the frequent failure of such an attempt, even in the hands of scholars of high mental endowments, and who are honestly engaged in the pursuit of truth, will deter posterity from so fruitless and injudicious an effort.

"Where this unreasonable incredulity, however, does not obtrude itself, our author's observations may uniformly be read with a high degree of entertainment and instruction. They will be found to comprise an astonishing mass of biblical erudition, and to evince a perseverance and

energy of mind that fall to the lot of few theologians." p. 373.

We shall only add in our present number another paragraph, mentioning how far the learned author had proceeded in his translation at his decease.

"The regular series of our author's translation terminates with the book of Ruth. At the repeated and urgent request, however, of many of his warmest friends, he consented to anticipate the time in which the book of psalms would appear in their proper order, and to prepare them for a separate publication in twelves, accompanied with such critical notes alone as might be absolutely necessary for their elucidation. These he expedited to the press as he completed their version, but he died in the very midst of their translation and impression, psalm cxviii constituting the last to which he applied his correcting hand. Though printed, they have not yet therefore been published; but it is intended they should be shortly, in conjunction with a preface which he had drawn up for the purpose, the autograph of which is at this time in my possession. Upon these psalms he appears to have bestowed an uncommon degree of attention, and most of the difficulties which attach to them are satisfactorily solved or considerably diminished. Many of them, indeed, are admirably translated; tho' I will not deny that, while they are generally enriched with an ampler portion of our author's common beauties, they are at times degraded by his common defects. We meet with terms occasionally introduced which are inconsistent with either elegance or simplicity of style, and with phrases inharmoniously involved, and destructive of the very rhythm they are intended to convey. There are two grand points in which, in his version of the psalms, he has deviated from the plan he proposed in his Prospectus and Letter to the Bishop of London, and which, excepting in one or two instances, he has uniformly adhered to in his regular series of translation." p. 387.

We shall close our survey of this interesting volume of biography in the next number of our miscellany.

(To be concluded in our next.)

XCVII. LIVES *of* ILLUSTRIOUS SEAMEN, *to whose Intrepidity and good Conduct the English are indebted for the Victories of their Fleets, the Increase of their Dominions, the Extension of their Commerce, and the Preeminence on the Ocean; including several hundred Naval Characters, alphabetically arranged. To which is prefixed, a brief History of the Rise and Progress of the British Navy, and other important particulars relative to the subject.*

(Concluded from p. 400.)

"IN the month of June following, sir Sidney was appointed to the command of the Tigre, of eighty guns; and in November sailed from the Mediterranean, in which he was honoured with a distinct command, as an established commodore, on the coast of Egypt.

"Sir Sidney now entered upon a career of action by which all his former conduct, remarkable and brilliant as it had been, seems to be thrown into the shade; as the defender of Acre, as the negociator of El Arish, as a distinguished leader at Alexandria, this active officer now presents himself in so many points of view, that we almost pass over as trivial the previous circumstances of his life.

"His official report to the Ottoman Porte, respecting the siege of the town of Acre, contains a full account of the able proceedings of the British naval force in that remote part of the world.

"'*Constantinople: May* 28.

"'Bonaparte, after quitting Salahieh, employed eight days in crossing the desert. In this march, he lost a great many men and horses, by bad provisions and the want of water, as well as by the swords of the Arabs, who never ceased to harass him. On leaving the desert, he took possession of Larissa, and afterwards of Gaza, Lidda, and Ramle, which last was very ill defended by the troops of Ghezzar Pacha. On the 3d of March he was close to Jaffa, which he took by assault on the 7th, after having battered in breach. The Turks made

a vigorous resistance, and the French were in a manner obliged to lay siege to every house. The whole garrison were put to the sword; but this assault cost Bonaparte almost 1200 men. On the 17th of March, the general entered Caffa, and on the 18th, he invested St. John of Acre. Commodore Sidney Smith left Constantinople on the 19th of February, arrived at Alexandria on the 3d. of March, after stopping some days at Rhodes, and taking on his passage the French gun-boat la Marianne. On the 3d, commodore Trowbridge sailed for Sicily, and sir Sidney Smith took upon him the chief command of the naval forces. On the 7th, sir Sidney proceeded towards the coast of Syria, and on the 11th arrived before Caffa. On the 15th, he steered for St. John of Acre, to concert with Ghezzar Pacha, having got the start of the French by two days, which he employed in making preparations for the defence of the place. On the 16th, about eight in the evening, after a chace of three hours, the commodore took, off cape Carmel, the whole of the French flotilla, under the command of Eudon, chef de division, laden with heavy cannon, ammunition, platforms, and other articles necessary for Bonaparte's army to undertake the siege. This artillery, consisting of forty-four pieces, was immediately mounted on the ramparts of Acre, against the lines and batteries of the enemy, as well as on gun-vessels. The latter were employed with the greatest success against the enemy's flank, and forced them to slacken their fire. The nature of the ground, however, permitted the French to carry their trenches within half a musquet-shot of the ditch of the place.

"On the 14th of April, commodore Smith took a chebec from Damietta, laden with rice, flour, and biscuit, for Bonaparte.

"'On the 30th of March, the French, having formed a breach in the north east part of the town, endeavoured to take it by assault, but were vigorously repulsed by the garrison with considerable loss. The ditch was filled with dead bodies. The troops of Ghezzar Pacha afterwards made three successful sorties: the object of the last was to destroy a mine, which the enemy had constructed under the covered way to the north east, in order to fill up the ditch near the old breach. The English took charge of this enterprise; and while 2000 Turks effected the sortie, they jumped into the mine, and finding that the works were not quite finished, tore down the works, and destroyed the whole construction. The English in this bold attempt lost only major Oldfield, of the marines, and one private; lieutenants Wright and Jouverin, of the navy, Mr. Beatty, an officer of the marines, and twenty-one soldiers were wounded. After that, an uninterrupted fire was kept up from the place, the artillery being served by the English and Turkish artillery men, who had set out from Constantinople on the 5th of March. The enemy's fire then ceased entirely, as Bonaparte wished to reserve his ammunition for a last effort, which gave no uneasiness to colonel Phelipeaux, the chief engineer in the place.'" p. 401.

The fate of the French army before Acre is well known to the public. With the siege closed the brilliant exploits of sir Sidney at that period. The short peace which followed the treaty of Amiens having ended, he has again entered the career of the public service, and will doubtlessly establish many new claims to British gratitude. We shall conclude our extracts with the following singular account of lieutenant O'Bryen.

"The hon. John O'Bryen, at an early period of his life, was made a lieutenant in the navy: his commission bears date the 28th of September, 1747. His first misfortune at sea was on the coast of India, where his ship was wrecked, and every man on board perished, except Mr. O'Bryen and four more persons. On his return to Europe, he was cast away near the Cape of Good Hope, but had the good fortune to get alive to shore. The Dutch governor, finding that he was a man of quality, supplied him with every necessary for continuing his voyage, and provided him a cabin in one of the Dutch homeward bound East Indiamen. When all Mr. O'Bryen's baggage, &c., which had been furnished by the governor of the cape, was put on board, a Dutch governor of some of the eastern settlements in India, who was to return to

Europe in the same ship, found himself rather straitened for room, on account of the number of his own family and the other passengers. He applied, therefore, to the governor of the Cape, and told him, that he would esteem it a particular favour, if he could prevail on the other passengers to quit the ship, and leave it entirely to his family and suite. The governor, wishing to oblige this gentleman, spoke to the passengers, but particularly to Mr. O'Bryen, and told them, they would much oblige him if they would give up their births to the Asiatic governor; in return for which, he pledged himself to procure them excellent accommodations on board another ship, that was to sail at the same time. They readily complied with the governor's wishes, and removed to another ship. Soon after they put to sea, and in little more than twenty-four hours after they had left the Cape, Mr. O'Bryen saw the ship he had quitted founder, in a hard gale of wind, when every one on board perished!—this was the third escape. In some few years after, he was stationed on board the Dartmouth, of fifty guns. This ship fell in with the Glorioso, a Spanish man-of-war of superior force, and gallantly engaged her for several glasses. Mr. O'Bryen was in his station between decks, when the gunner ran up to him, and, with wildness and despair in his looks, cried out, 'Oh, sir! the powder-room!' Lieutenant O'Bryen heard no more from him, for the ship instantly blew up. One might have imagined that this would be the end of all his hair-breadth escapes, and that it was morally impossible he could survive such a catastrophe as this: nevertheless, he did survive it, and was afterwards found floating upon the carriage of a gun. From this circumstance, it was conjectured that he had been blown out at a port-hole, with one of the guns, and that by some inconceivable means he had rested upon the carriage. He was picked up by the Duke privateer, and treated with all possible care; his clothes were all in tatters, torn in some places, burned in others. This dreadful accident was not capable of sinking the spirits of Mr. O'Bryen, who was always sprightly and gay. When he came to himself, and was introduced to the captain of the Duke, he said to him with great gravity, 'sir, you will excuse me for appearing before you in such a dress; for I left my ship with so much *precipitation*, that I had not time to put on better clothes.' " p. 326.

XCVIII. MEDICAL ETHICS; *or, a Code of Institutes and Precepts, adapted to the professional conduct of Physicians and Surgeons; 1. in Hospital Practice, 2. in private, or general, Practice, 3. in relation to Apothecaries, 4. in cases which may require a knowledge of Law. To which is added, an Appendix, containing a Discourse on Hospital Duties; also Notes and Illustrations. By* THOMAS PERCIVAL, M.D. *8vo. 250 pages. 5s. Johnson.*

THIS interesting production, dedicated by the author to his son, has the following chapters: 1. of professional conduct relative to hospital or other medical charities; 2. of professional conduct in private, or general, practice; 3. of the conduct of physicians to apothecaries; 4. of professional duties in certain cases which require a knowledge of law; then is added, a discourse on hospital duties: the work closes with some valuable notes and illu trations.

XCIX. AN *Historical Sketch of the Life of Silas Talbot, esq., of the state of Rhode-Island, late Commander of the United States' Frigate, the Constitution, and of an American Squadron in the West Indies.*

(Concluded from page 446.)

"THIS circumstance of her leaking prevented any press of sail being put upon her, which prolonged the passage to seven weeks before she arrived at Plymouth. The prisoners were here transferred to the Cambridge, an old three-decker, called the guard-ship. It was hardly possible for men to exhibit a more misera-

ble, reduced, and loathsome, appearance than these American officers, when they were transferred from the Yarmouth to the Cambridge. The winter at the time was very severe with frost and snow. Many of them having lost their spare clothes when they were captured, had now scarce any thing left wherewith to hide their nakedness; and having been long confined in a situation where they could not cleanse themselves, their bodies were covered with vermin. Those who had been sick of the fever lost all their hair, so that their heads were as bare as their hands. A considerable number of them were so feeble, they could not stand without support, and were obliged to be hoisted out of one vessel into another. The Cambridge was commanded by a lieutenant, a jolly fellow, who appeared to be a lover of grog and good living. When he mustered the prisoners, and called over their names, he swore, 'they were a d—d miserable set as he ever saw in his life, and deserved to be all sent back again to their Hancock and Adams!' In a day or two, captain Talbot, with the rest of the sick, was removed to the hospital-ship, on board of which he remained some weeks before he recovered. Some of the nurses caught this fever and died. The doctor of this ship was a surly old man. He and his servant, attended by one of the nurses, an old woman, came together every morning, to visit them. There were about thirty sick in the same apartment with captain Talbot; and they were all attended to in a very short space of time by the following arrangement. The nurse carried a small tin cup, and a large glass bottle, like a porter bottle, filled with what was called Solution. The doctor's servant carried a tin bason, in which was what they called bolus. When the doctor, thus attended, came to a sick man—'Well how is it?'—'I'm very sick.'—'Give him the solution.'—To the next—'How are you?'—'Very sick.'—'Tip him the bolus!' And this continued, without variation or change, to be the daily ceremony and the daily physic, from their first entering the hospital-ship till their recovery and return on board the Cambridge. They were continued on board the guard-ship about six weeks, and then sent on shore at Plymouth dock, and severally examined by one justice Mitchell, who, without much ceremony, delivered them all over to the care of the sheriff of the county, to be confined in Mill-Prison, 'for rebellion, piracy, and high treason, till his majesty's further pleasure should be known.' Here captain Talbot was shut up, with about 450 Americans, for nearly four months. He then broke out and escaped, but was soon retaken, carried back, and put in the dungeon for forty days, upon only the one third of an allowance per diem, as a punishment for his breaking prison. The closer a man is confined, the more he desires liberty. After captain Talbot had been released from the dungeon, he dug through the wall of the prison, and made his escape a second time, but was again retaken, and again sent to the dungeon for another forty days, on the same short allowance as before. The desire of liberty prevailed over all punishment. He was no sooner out of the dungeon, but he began to meditate a third escape; to effect which, he dug a hole under the prison wall, but was detected in creeping through this subterraneous passage, and thrown into the dungeon a third time, for a third spell of forty days on the usual short allowance. That the punishment of the dungeon might be effectual, those confined therein were not permitted to purchase the smallest particle of refreshment of any kind; and this privation was so great, as generally to prevent those who had once been there, ever doing any thing that should subject them to it a second time. But captain Talbot nevertheless resolved upon a fourth attempt to escape; and, with this view, he began to dig another hole under the prison wall, but in a direction quite different from the former, and designed to come out directly under the guard-bed, which was in a dark part of a long narrow guard-house, where the soldiers and centinels were commonly sleeping in the latter part of the night: to disguise himself, he had procured a complete uniform of one of the soldiers that guarded the prison; but before this attempt was sufficiently ripe for execution, he had the pleasure of receiving his majesty's most gracious pardon. In a few days,

he was put on board a cartel and sent to France, in exchange for a British officer of the same rank with himself. He landed at Cherbourg in the month of December, 1781, in good health, after suffering for fifteen months, as above related, a captivity severe without a parallel in the history of the American war; a captivity which, it is to be hoped, for the honour of humanity, will never again in any case be inflicted, nor stain the annals of any contest that may hereafter unhappily arise between two nations, the congeniality of whose language, manners, and habits of life, will, for ages to come, proclaim their consanguinity.

"Captain Talbot lost as little time as possible in getting to Paris, where he saw Dr. Franklin, and obtained from him some pecuniary assistance. From Paris he travelled to Nantz: here he found a great number of Americans. He engaged his passage for Providence, in Rhode Island, in a brig commanded by captain Folger, which sailed the beginning of February, 1782, and the fifteenth day after they had left the land she was taken by the British privateer Jupiter, from Bristol, mounting thirty-two guns, and commanded by captain Craig, a very respectable officer. He treated his prisoners with humanity and politeness. The Jupiter, in a few days, fell in with an English brig from Lisbon, bound for New York. It was capt. Craig's intention to put his American prisoners on board her; but she had accommodations only for her own crew. Capt. Craig insisted, however, that as capt. Talbot had been a prisoner so long, and suffered so much, they should take him. The brig arrived in safety at New York, and as she carried the first account of the taking of Port Mahon and the island of Minorca, her decks were soon crowded with officers and others, to learn the particulars of that affair. This gave captain Talbot an opportunity of leaving the vessel unnoticed. He got a passage in a wood-boat to Stoney-brook, on Long Island; from thence he walked on to a tavern ten or fifteen miles below Huntington, kept by one Munroe: here he stayed a week, and then crossed the sound in the night, and landed at Fairfield, in Connecticut. He went by water to New London, and from thence travelled over land to Providence, in the state of Rhode Island, his home." p. 147.

Wars of every kind are calamitous, but civil wars are proverbial for an acrimonious severity: in such contests, may Britain be never again engaged to the latest posterity!

C. ANNALS OF PUBLIC ECONOMY: *containing Reports on the state of Agriculture, Commerce, and Manufactures, in the different nations of Europe, for the year* 1802. *Collected by* HENRY REDHEAD YORKE, ESQ. 8*vo. pts.* 1 *and* 2. 550 *pages in the two. Ginger.*

THIS curious work touches on a vast variety of subjects, particularly those which affect our national prosperity. The collection, made with judgment and industry, would furnish many selections; we shall, however, give only one, which, tho' long, recommends itself by its novelty: we meet with it under the title of

"ECONOMICAL INSTITUTIONS.

"*A Plan of a Retreat for Old Age.*

"Nothing tends more to the happiness of society than the discovery of practicable methods of increasing the comforts of those who are no longer in a condition to support themselves. Nations may increase their territory and augment their population; but unless they convert these advantages, for such they really are, into the means of improving the situation of every class of men, they become objects of imperial ostentation, not of popular benefit. When a nation has increased its numbers and power, it is bound to provide for its people additional means of subsistence; und unless wise regulations are pursued in the attainment of this object, one portion of society may enjoy all the benefits which flow from political union, while the rest may sink into distress, calamity, and decrepitude. There, is, however, no moral or political necessity that beneficence should be stationary when nations are progressive. 'Of what advantage,'

says a most useful and excellent writer, 'is the progress of civilization, the increase of knowledge, the accumulated wisdom and experience of ages, unless it furnishes the means of increasing the general happiness of mankind, and enables a greater number of individuals to enjoy the advantages of political society, or what may be emphatically called, the blessings of human life.'

"I am sensible that in this great and flourishing empire these remarks are hardly necessary; but when the following paper has been read with attention, Englishmen, so famed throughout the civilized world for their philanthropy and the astonishing variety of their humane public institutions, will wonder that the idea of a Retreat for Old Age has never yet entered the minds of those gentlemen who, so much to their honour, devote their time and fortunes towards bettering the condition of their fellow-creatures.

"During my late visit to France, I happened to fall into company with a ci-devant nobleman of the name of Duchailla, who, during the times of terror, lost all his fortune, and was compelled to shelter himself at Berlin. I soon found that he possessed a sound and inquisitive mind, and was thoroughly conversant in every branch of domestic economy. In the course of our conversation, he inquired whether we had in Great Britain or Ireland any institutions which offered a retreat for old age. I answered immediately that they were numberless, and proceeded to enumerate many of our establishments (of which, perhaps, there are more in this country than in all Europe collectively) for the support of the aged poor. This answer evidently did not satisfy him, and therefore he placed his question on a different footing. 'Have you,' said he, 'any institution wholly independent of charitable purposes, in which, male or female persons, after they have reached seventy years of age, or sooner if infirm, can, *by right*, and without asking the favour of any individual, place themselves, in order to pass the remainder of their days in comfort and repose?' As I could not recollect any establishment of the kind in this country, he immediately said, 'come and dine at my house to-morrow, and I will shew you one.' On the next day, I waited upon him, and I shall now detail what I saw.

"The house of M. Duchailla is most beautifully situated at Chaillot, in the Champs Elysées, about two miles from Paris, commanding a most extensive view of the city, the Seine, and the Champ de Mars. In front, there is a very large and elegant parterre, terminating in an extensive kitchen-garden; behind, there is another large house, formerly the monastery of St. Perine, which, also, belongs to this establishment, and a field of about four acres, bordered by a well-cultivated garden.

"In this establishment, I found nearly one hundred aged persons, male and female, whose manners and appearance evidently bespoke that they had figured in the genteeler walks of life, and whose countenances indicated the most perfect happiness and contentment. 'This,' said he, 'is the Retreat I have established for Old Age.'

"The reader must now follow me, step by step, with M. Duchailla, into the distribution of all the apartments, and the general arrangement of his domestic economy.

"The chambers occupied by the female part of the society compose the right wing of the house. Each female has a bedchamber to herself, exclusively, and there is one sitting-room, or parlour, appropriated to two females. Their clothing, if required, is found them.

"The left wing of the house is occupied by the males, who are distributed in the same manner as the females, each person having a bedroom to himself, and a common parlour being allotted to two persons, in which they receive the visits of their relatives and friends, without the inconvenience of being obtruded upon by strangers. A husband and a wife have a room also to themselves.

"Their diet corresponds, in every respect, with the neatness and simplicity of their apartments. At one o'clock, a plentiful dinner is served up, in the hall, for the whole society, and at seven they again assemble to supper. Besides a sufficient quantity of meat and vegetables, each person is allowed a pound and a half of bread, the men a bottle of wine,

and the women, half a bottle, daily.

"In case of sickness, they are removed to a particular part of the house, which is used as an infirmary, where they are provided with every medical assistance and experience every possible attention; and in case of their decease, they are decently interred in the neighbouring church, at the expence of the society, or elsewhere, at the expence of their friends.

"Their time is entirely at their own disposal. They may even employ themselves in any lucrative occupation, provided it does not interfere with the tranquillity of the house. I observed that several females were very profitably engaged in needlework, for their friends and families. What little pecuniary emolument they may acquire by their industry, supply them with pocket money. The men usually pass their time in reading, walking in the neighbouring fields, or occasionally working in the garden. In general, I observed they are less active and industrious than the women, but much more devout. There is among them an old abbé, whose whole time is spent in reading his missal and other religious books, and his library was composed of about two hundred volumes, consisting wholly of the lives of saints. Another, about seventy-four years of age, presented a striking contrast with the former. He had seen much of the world, his manners were prepossessing, and his conversation proved him to be a man who had lived not so much for himself as for others. He was pious without austerity, cheerful without dissipation, and polite without frivolity. It appeared he had seen better days, and been one of those sufferers whom the revolution had plundered and proscribed on account of his attachment to religion. He never spoke, however, with the least asperity of what had happened; he only shrugged his shoulders, and gave a smile of contempt at the miserable efforts of his countrymen to establish liberty and equality. He was well read in French literature, and was fond of astronomy; but his whole library consisted only of a bible and a Spanish edition of Don Quixotte, an author to whom he seemed extremely partial.

"Before we sat down to dinner, one of the old gentlemen entered, and, with great vivacity, acquainted M. Duchailla that he was going to the play! This surprised me; but, on enquiry, I found he had been an amateur of music, and that, at seventy-two years of age, his taste for it was so predominant, that nothing could keep him from going to the second representation of the beautiful piece of the Zingari in Fiera, by Paesiello.

"I have entered into these details merely to shew, that there is no unreasonable restriction on their amusements, and that they are entirely their own masters. Upon the whole, I observed that they were all, more or less, very properly engaged in religious exercises. There was a charm in this retreat which imagination only can picture to the mind. At that period of life when both mind and body require repose, when it is necessary old age should abstract itself from the busy hum of men, and 'walk pensive on the silent solemn shore of that vast ocean it must sail so soon,' what can be more consolatory than the consciousness of having a retreat where our wants are supplied by the exertions of our former industry, and where our infirmities are alleviated without reluctance or repining.

"It has been alledged, and rashly alledged, against most of the governments of Europe, that there is nothing seen but youth going to the gallows and old age to the workhouse. A government can no more be responsible for the misfortunes than for the crimes of its subjects; both of these most commonly result from vicious courses or habits of inattention in early life; all, therefore, that can be expected from a government is, to give a proper direction to charitable provisions, and to guard them with the sacred sanction of law. There are some instances in which, perhaps, its fostering care may be usefully exerted to rear infant institutions; but, in general, it will be found a true maxim of public economy, that these should spring from the natural sympathy of mankind; nothing is needful for government but a vigilant providence, to see that they are administered with honesty, and according to their original principles. This fact has been illustrated in Britain, in which, as I

before stated, there exist more useful monuments of piety and benevolence than in all the other countries of Europe put together.

"If these principles be just, and if the institution of which I have given an account be of that utility and importance to society which it appears to be, surely it merits the consideration of our charitable gentry and public spirited countrymen, whether similar institutions might not be adopted with success in this country.

"In the course of my visits to Chaillot, M. Duchailla has often expressed a wish that a similar establishment should be attempted here. At first it appeared to me liable to some objections, but these he satisfactorily removed. I objected to it, as striking at the root of one of the best principles of moral obligation Respect for our aged parents is not only a principle of morality strongly inculcated in our religious homilies, but is also a quality inherent in the character of Britons. Such an institution might have a tendency to give a shock to those filial affections, and to destroy or to weaken in the human soul one of its noblest feelings; besides, it would look as if we meant to canonize ingratitude, and to place old age in the light of a burthensome load on the community. Barbarous nations, from a mistaken sense of affection, united, perhaps, with strong feelings of self-preservation, are accustomed to destroy the old, in order that the young may live. This principle may be easily accounted for. It arises from the severity of their mode of living, the difficulty of procuring sustenance, and the want of economy in hoarding it when obtained. But in civilized countries, where agriculture, arts, and commerce, not only flourish, but enable one country to exchange its surplus for the native commodities of another, and where the greater degree of population promises a greater increase of stock, such motives can never, for a moment, enter the breast of a human being. I am aware that it was proposed in the jacobin club, some years ago, that all the old people should be knocked on the head or starved to death, lest they should consume what would be necessary for the support of the soldier and the active citizen; but this abominable principle was never carried into execution: even in that wild and guilty assembly, there were some persons who had not altogether abandoned the feelings of civilized man.

"This argument, therefore, cannot apply to polished life; and, further, it should be considered, that those who were the authors of our existence have also, most commonly, been the authors of our prosperity. Hence, they have a two-fold claim to our gratitude, which would be entirely defeated, if they were thus to be transferred from the cottage which had been reared by their industry, and, neglected in their utmost need, to be buried alive, without one friend to close their eyes.

"This is the language of sentiment, an admirable basis for poetical superstructure, but not always the most useful monitor in the practice of life. That this is the fact is evident from the unanswerable reasons which mature reflection opposes to these objections.

"In the first place, the objections are misapplied, because it is not the object of this institution to destroy, but to give efficacy to, domestic attachments; for any person who enters into it may at all times experience the attentions of kindred, by receiving their visits or by visiting them, in their turn.

"Secondly, it is not intended for the rich and fortunate, but for those only who cannot otherwise provide for themselves, or be provided for by their friends.

"Thirdly, more comforts and enjoyments, more attentions, can be procured under one establishment for a number of persons in similar circumstances, than for the same persons when dispersed individually in private houses.

"Fourthly, it is not necessary that every one who becomes a member of this society should be either a father or a mother. There are a multitude of unmarried persons, of both sexes, to whom such an establishment offers an happy asylum, besides married persons who have no children or whose children may be dead.

"Fifthly, many fathers and mothers of families would prefer the society of persons of their own age and circumstances.

"Sixthly, it is better than the workhouse. Because, though moderate exercise be necessary to old age, labour is hurtful. It is the *right* of the persons who become members of it: they have always had it in contemplation, they have always paid their quota towards it, and they have had frequent opportunities of seeing the happiness and comforts which it has conferred.

"Seventhly, if they should be discontented with the institution they may leave it.

"On these considerations, and after having witnessed the happy effects of the institution at Chaillot, I am persuaded similar establishments would be thankfully received by every rational man in this country, who at all reflects on the uncertain chances of prosperity in this life.

"How many industrious persons are there, who, in the midst of their toil and honest pursuits, contemplate the approach of old age with horror! How many who, having lived respectably, are met by misfortune in the decline of life! Can there be no refuge between death and the workhouse? Can there be no encouragement held out for securing a retreat against misfortune and the inevitable ills attendant on old age?—Look at Chaillot! View there an establishment supported by the savings of individuals, so inconsiderable as to be scarcely noticed, much less felt, in the bustle of active life, but which have raised for old age and infirmity a dwelling of independence, open to them as their right, and as the fruits of their prudence and economy. Health and contentment are depicted on every countenance; the charms of society and the salubrity of this place so powerfully influence the condition of its peaceful inhabitants, that, to use M. Duchailla's own expressions, 'they never die.'

"Let us now attend to M. Duchailla's own account of his establishment.

"*Retreat for Old Age, at Chaillot.*

"After the obligation of acting justly towards all men, benevolence is the first and most sacred duty of society. This consists in exerting a parental care over all the individuals of the same family, in affording them, either resources in old age and infirmities, or procuring them shelter, even during opulence, against the reverses of fortune and events. But, in order to attain these desirable objects, a method should be devised to establish this succour for indigence, without its becoming a burthen on the government. This cannot be better effected than by holding out a prospect to industry, by which the present moment may be rendered subservient to the assistance of the future; by which industry itself may generate the means of protection for the unfortunate, and, by an easy and trifling economy, give a certain property to those who, worn out by age or become infirm, possess none.

"Several zealous and humane persons, who wish to befriend the unfortunate, have united to execute this beneficent plan, which requires only a voluntary sacrifice, according to a progression almost imperceptible to persons who are not even in easy circumstances. Those who are reduced by infirmities or misfortune to a sorrowful state of existence, and who dread to die in an hospital, will find, in the execution of this plan, a sure asylum, the most consoling attentions, whatever may alleviate their condition and procure them comfort and tranquillity for the rest of their days.

"The difference between this institution and hospitals consists in this, the subscriber has a *right* to the possession of this property for life, acquired by his own economy and labour, and for which he is indebted, neither to the compassionate nor to the liberality of others. Here, no act of benevolence humbles self-love or mortifies pride: it is every man's own act, and prudence and reason regulate the care, the exercise, the proportion, and the produce, of the institution. This institution has a direct tendency to encourage morality, by habituating persons to make a proper use of a small portion of their profits or of the surplus of their labour, which is too often squandered in debaucheries: it will animate them to be industrious, as an infallible resource against adversity, which is inseparable from old age without fortune. The number of hospitals and the expences which they occasion will be diminished; the vast numbers of poor who are without

a retreat will no longer be seen; this distressing spectacle, which is continually increasing and is disgraceful to humanity, may be transformed with the greatest ease into the sight of one active and industrious family, always sure of resources for the present and the future.

"The plan which is at present submitted to the public is simple and unexpensive, its execution prompt, and within the abilities of any person. Reason and calculation demonstrate, that there should be an imperishable source of beneficence.

"This institution of a safe retreat for old age and infirmity is founded for persons of all orders and of both sexes, without distinction.

"CHAPTER 1.

"*Conditions of the Subscription and Admission.*

"A subscription is the essential and indispensable condition of acquiring the right of admission. Old age and infirmity entitle any person to enjoy this right.

"SECT. 1.

"*Conditions of the Subscription for acquiring this Life Property.*

"ART. 1. According to the plan of subscription, every subscriber is bound to pay his subscription regularly and punctually; that is, ten-pence per month from ten till thirty years of age:

"One shilling and three-pence per month from thirty to fifty years of age;

"One shilling and eight-pence per month from fifty to seventy years of age.

"These different payments will amount to 45l. which must be completely paid before a person can acquire the right of admission and life property.

"ART. 2. Hence, if any person more than ten years of age should offer as a subscriber, he or she must deposit, at the time of subscription, and according to his or her age, the sum which would have been paid if he or she had commenced the subscription at ten years of age.

"The administration will indulge a subscriber who is not in easy circumstances with the means of liquidating gradually and monthly this arrear; provided, however, that he shall have completed the payment of 45l. by the time he has attained seventy years of age.

"ART. 3. After the 22d of December, 1806, no person who has passed forty years of age can, on any account or pretext, be admitted as a subscriber.

"ART. 4. All who have subscribed on their own account, or from benevolent motives, may transfer their right of life property to as many persons as they have subscribed for, on the following conditions.

"1st. That the person who is to be benefitted by this transfer shall be, as nearly as possible, of the same age as the donor.

"2d. That he shall not be admitted before he has reached seventy years of age, and paid the sum of 45l.

"The subscription thus transferred is not revertable, but is extinguished by the death of the substitute.

"The formalities rigorously required to ascertain the validity of each transfer consist in a declaration, made and signed on the registers of the administration, by the donor and his substitute, together with the respective certificates of their birth.

"ART. 5. As punctuality in the payment of the subscription is absolutely necessary, every subscriber who has been three months without paying his subscription shall have notice given to him by the administration to make up his deficit; and if at the end of a month he has not paid it, he shall be considered as deceased, and struck out of the list of subscribers, without the administration being obliged to have it pronounced in a court of justice, and without the subscriber being able to reclaim any part of what he has already paid.

"SECT. 2.

"*Conditions of Admission.*

"ART. 1. The following are the qualifications for admission, viz.

"1st. The regular payment of the subscription, as before stated.

"2d. The exact and regular payment of the total amount of the subscription.

"3d. Each person providing a decent stock of moveables, linen, and

ther necessary and usual articles, for their own use.

"4th. To have attained seventy years of age, or to have become, subsequent to his subscription, so infirm as to be unable to provide for his subsistence, and to be destitute of any other means of support.

"ART. 2. Those whose infirm condition has been so fully verified as to entitle them to enjoy the right mentioned in the preceding article, of being admitted before seventy years of age, cannot exercise this right, unless they have subscribed themselves, or been subscribed for, ten years before their admission, and the payments of their subscription have been punctually paid during those ten years, and the sum of 45l. which each person admitted is required to pay, fully paid up at the time of their entry.

"This right, however, cannot be enjoyed by the substitutes, but solely by those for whom the subscription has been made.

"ART. 3. Children, for whom a subscription has been paid before ten years of age, and whose monthly payments amount at sixty years of age to 45l. may be admitted at that age; and they are also entitled, in cases of infirmity, to the privilege mentioned in the second article, provided always that the subscription has been made in their name.

"ART. 4. Until the 22d of December, 1806, persons of seventy years of age who have not subscribed, and who wish to enter into the institution, may be admitted, on paying, at the time of their entry, the sum of 67l. 10s. being excepted in this case, and to that epoch, from the regulation at the head of this chapter.

"ART. 5. Until the 22d of December, 1806, persons who have completed sixty years of age, who desire to enter into the institution, may be excepted from what has been laid down at the head of this chapter, and be admitted as pensioners (or boarders), although they have not subscribed, by making terms with the administration which receives the income of the establishment.

"ART. 6. From the 22d of December, 1806, these compositions, or terms, cannot be made with any persons who have not passed sixty years of age, and who have not personally subscribed before this period.

"CHAPTER 2.

"*The manner in which the Members of the Institution are treated.*

"ART. 1. Those who are admitted into any of the houses of the institution are lodged, boarded, clothed, and provided for, in the manner following.

"Each person has a bed-room to himself.

"The diet consists of two meals, namely, at one o'clock, soup, boiled meat (bouillé), and one course; at seven o'clock in the evening, roast meat and a sallad or vegetables, fruits or cheese, a pound and a half of white bread and one bottle of wine for each male, and half a bottle for each female, daily.

"Every person who may be destitute of the means of providing for their private wants is supplied with a complete dress once in two years, the first dress two years after their entering into the institution; the cloth for the men is made of wool, and for the women, printed calico, the colour of which they choose for themselves; also, a pair of shoes every six months after their admission, every month a pair of clean sheets, and every five days a shirt, a cravat, an handkerchief, and a pair of stockings; every tenth day they shall be paid fifteenpence.

"ART. 2. A part of the house is appropriated for an infirmary, in which those who are sick receive every possible attention. There are a surgery, physicians, surgeons, and nurses.

"ART. 3. Persons admitted can on no account or pretext whatever dispose of, for any one's profit, the effects which they have brought with them, nor those which they have received from the administration, the said effects becoming, at their decease, the property of the institution.

"All the profits which any person may derive from any species of industry (provided it does not disturb the quiet of the house), belongs exclusively to himself.

"CHAPTER 3.

"*Administration.*

"SECT. 1.

"The administration is composed,

"1. Of a director general,

"2. Of administrators, who must not exceed four in number.

"ART. 2. There is also a secretary, a treasurer, a cashier, and a notary, who are all nominated by the director general and the administrators.

"The offices of treasurer and notary may be united in the same person.

"ART. 3. Cit. Raguineau, notary at Paris, is treasurer, and also notary, to the institution.

"ART. 4. The secretary and the cashier cannot be removed or dismissed, nor the notary changed, without the previous unanimous determination of the director general and the administrators.

"ART. 5. In case of the death or resignation of the director general or the administrators, their places shall be filled by some of the remaining administrators, subject to the approbation of the council general.

"ART. 6. All the capital and revenue of the institution shall be placed in the hands of the treasurer, who shall not part with them, except on an order signed by the director and two administrators, whether it be to employ them on purchases, or to place them out to advantage, or to put at the disposal of the cashier the amount of the daily expences.

"ART. 7. The cashier shall pay no monies without an order from the director general and one administrator.

"SECT. 2.

"ART. 1. The council general is composed of seven members, two of whom are always, 1. the director general of the bank of France, 2. the dean of the notaries at Paris, 3. of Cit. Frochot, the present prefect of the department of the Seine.

"The other members are named by the three persons above-named.

"In case of the death or resignation of the members of the council, excepting the two first already named, who are such in right of their situations, their places are supplied by a majority of all the remaining members.

"ART. 2. The duties of this council are,

"1. To hear every year an account of the state of the establishment, that the money of the members admitted and the subscribers may be audited.

"2. To approve or reject the nominations which may be made of the director and administrators, in cases of death or resignation, provided by art. 6 of the first paragraph of this chapter; and, in case of rejection, to sanction the choice of others, named by the administration.

"ART. 3. The council assembles once a year; it may also be convoked by the administration.

"ART. 4. The persons admitted and the subscribers may be represented by six persons of seventy years of age, three of whom shall be the oldest and the others those most recently received into the institution, to obtain every information themselves of the state of the establishment, independently of the investigation which the council general makes for them, agreeably to the second article.

"CHAPTER 4.

"*Of the Funds.*

"ART. 1. To give a certain security both to the members admitted and to the subscribers, all the capital which constitutes the amount, both of the subscriptions and the sums mentioned in article 4 and 5 of the conditions of admission, as well as of the donations of benevolent persons (allowing a deduction for the possible case of the daily expences exceeding the revenues), shall be employed,

"1. In purchasing, in the name of the proprietors of the establishment, real property, with a declaration of the origin of the purchase money, according to the usual forms, which said property becomes by this means specially pledged and mortgaged for the security of the engagements contracted with the members admitted and the subscribers.

"2. In purchasing in the above name, bonds or perpetual rents or immoveable property not mortgaged.

"ART. 2. The mortgaged inscriptions, made for the preservation of the rights of the mass of the members admitted and subscribers, on the immoveable property acquired or on the investments which may be made, conformable to the first article of the

present chapter, shall be formed for the whole, at the request and interference of six persons of seventy years of age, that is, three of the oldest admitted members and three of the latest, who solely shall give, for the whole body, replevy of the mortgaged inscriptions, and shall consent to every determination and transfer of privileges and mortgages.

"ART. 3. To avoid all shackles in the replevies and determinations of property, they shall be accompanied by a certificate of the cashier of the institution, countersigned by two administrators, stating who are the six persons of seventy years of age, who, at the time of the replevy or other acts of erasure or transfer of property, had the right of passing the said acts, agreeably to the second article.

"This certificate shall be full and sufficient testimony of the act in question.

"[Here follow the names of M. Duchailla, as author and director general; the administrators, the council general, the medical department, and the counsellors attached to the institution, all of whom are persons of great eminence and respectability. The names of the voluntary subscribers are also put down.]

"*General Remarks.*

"Having submitted to my readers the plan and extent of this most admirable institution, they will not deem it an irreverent zeal on my part, when I express a wish to see the system followed in this country, with all those modifications which it will require to render it practicable here: I shall suggest a few of them.

"1. I apprehend that sixty, instead of seventy, should be the age of qualification, because at that period of life we are, I believe, more subject to infirmities than the French.

"2. That there should be various institutions of the kind, suited to the views and circumstances of different people: thus, the right of admission to some establishments might be as low as one shilling per month, and as high as five or ten shillings.

"3. Porter or ale might, in most cases, be substituted in the place of wine.

"4. A larger ratio of meat must be allowed to each person, and a third meal (breakfast) should be provided.

"Some years ago, Mr. Pitt submitted several proposals as amendments to the poor laws, one of which struck me forcibly for its use and moral tendency. It was, to give occupation to the poor in their homesteads, instead of dragging them to the workhouse for employment. This was a generous and useful amendment, worthy of the great mind that conceived it; unfortunately, it was never adopted. The plan here proposed is not for that description of persons called paupers, who may have just claims on the national bounty, but for decayed persons who have toiled their day and are resolved to toil no more; who conceive that there is a time for rest as well as for labour; and who, in contemplation of that moment, lay up small portions of their income, to provide a respectable home and retreat of their own, instead of wearing themselves out by continual labour and exertion. The smiles of fortune are often insidious, and those who have experienced her frowns need not be taught this lesson from me. A provision of this nature must, therefore, have a tendency to lighten the cares of the world, and to afford a multitude of consolatory reflections in the midst of sorrow and disappointments. Perhaps we may be unconscious of the sentiment when we are old, but, in the meridian of life, we cannot fail to perceive that numbers of the aged are considered as so much dead stock on the community. For my own part, I wish to see such an institution, merely for the sake of maintaining a consciousness of independence while tottering on the brink of the grave. If those with whom I am connected were weak and wicked enough to neglect and treat me as an incumbrance, because I am helpless, I shall know where to live without them; and if, after having paid my subscription regularly, circumstances should be such as not to render it necessary for me to take advantage of this asylum, I shall enjoy, nevertheless, the lively gratification of having contributed to the support of an institution which is connected with the humanity, the honour, and the independence, of mankind.

"Since the above was written and

sent to the press, I have had the pleasure of receiving a letter from France, which gives the most flattering account of the progress of the institution at Chaillot. It states, that the first consul (who had before paid thirty subscriptions) has founded several places in the establishment, and has confided the superintendance of them to the archbishop of Paris, an aged and respectable man, who, from his own experience of misfortune, will be able to select such unfortunate persons as deserve no longer to remain so. The archbishop, attended by a number of his clergy, thought proper to visit Chaillot, before he made a single nomination. He was struck with admiration at the beauty of the situation, the purity of the air, the neatness of every apartment, and the order and decorum which are observed. When dinner was on table, eighty-seven aged persons, of both sexes, appeared, with countenances expressive of the greatest happiness and satisfaction; some of them declared they felt themselves as much at their ease as when they were in their own families. The archbishop imagined he was the dean (the eldest) of the house; but, on examination, it was found that madame de Gand, a widow, had the advantage of him. He was so sensibly affected at this serene spectacle, that he shed tears, and expressed his regret that he had not before been made acquainted with this asylum, for, in this case, the first consul must have forced him out of it, to have raised him to the episcopal see of Paris." p. 100.

It would be a happy circumstance were equal care taken of the aged and infirm in every country: we cannot be too studious of the welfare and happiness of mankind.

CII. *The* NATURAL HISTORY *of the* HUMAN TEETH, *including a particular Elucidation of the Changes which take Place during the second Dentition, and describing the proper Mode of Treatment to prevent Irregularities of the Teeth. To which is added, an Account of the Diseases which affect Children during the first Dentition. Illustrated with* 13 *Copper Plates. By* JOSEPH FOX, *Member of the Royal College of Surgeons, London: and of the Society of Medicine, Paris.* 100 *pages quarto.* 1*l.* 1*s. Johnson.*

FROM this truly interesting and scientific work, dedicated to Henry Cline, Esq. we might make various extracts. The introduction explains the nature of the publication.

"INTRODUCTION.

"The natural history of the teeth, although a subject curious in its nature, and important in its application to human comfort, has not sufficiently engaged the attention of the practitioners of medicine and surgery.

But the practice arising from the diseases and other circumstances of the teeth, has of late years become very extensive, and the great comfort experienced when they are preserved in a healthy state, will cause them to be attended to, more universally. The same consideration of their importance, with which the minds of the inhabitants of the metropolis have been impressed, is fast spreading through the country, so that surgeons who from their situation are obliged to undertake every branch of practice, will soon find a new object presenting itself, and calling for their particular attention.

"Nature has provided for the purpose of mastication two sets of teeth, one adapted to the state of childhood, and another which is not brought to perfection until the time of completed adolescence, and which is designed to continue during the remainder of life. The preservation of the teeth during the continuance of life, is very much affected by the care which has been bestowed upon them during the earlier periods.

"The first set, or temporary teeth, are very liable to become diseased; and they seldom, in the human subject give way by a natural process in sufficient time to permit the second set, or permanent teeth, to arrange themselves in their proper order; hence the state of the permanent teeth is much influenced by that of the temporary during childhood, and attention to them at this period is of the greatest consequence, for they may then be preserved from falling into

into disease, and that irregularity of arrangement which occasions so much deformity may certainly and easily be prevented.

A knowledge of the changes which the teeth undergo, and the circumstances which attend the progress of the second dentition is highly necessary, as no safe or successful practice can be expected without a correct acquaintance with the anatomy and natural history of those parts.

"Mr. Hunter's work is the best book upon this subject in our language; but although he speaks of the second dentition, and of the irregularity of the teeth, it is only in general terms, neither has he given an exact or precise description of the proper treatment, so as to lead any person to undertake with confidence the right management of the teeth during this period.

"The extensive acquaintance I have had with medical men, has given me an opportunity of discovering how useful and important they would deem a clear and practical work upon the different states of dentition. Being possessed of a series of preparations representing the teeth under all their changes, and having been honoured with such a share of practice as to enable me to speak with confidence, I have ventured to present to the public those observations which I have been able to make, accompanied with engravings accurately illustrating the subject."

The contents include *eleven* chapters on the following topics—the formation of the temporary set of teeth, and of the permanent set of teeth—the manner in which the teeth are formed—the shedding of the teeth—the irregularity of the teeth — the treatment to prevent the irregularity of the teeth — supernumerary teeth—decay of the temporary teeth—the diseases which attend dentition, and the analysis of the teeth, by Mr. Pepys.

The *sixth* and *seventh* chapters of the treatment to prevent irregularity of the teeth will afford a proper specimen of this valuable work.—

"The advantage which attends the removing the teeth of children, depends upon its being done at the precise time when nature is tardy in effecting the absorption of the fangs of the temporary teeth. The performance of any improper operation will be prevented by a knowledge of the progress of the formation of the teeth, combined with observations upon the appearance of the gums, which become full when a tooth is about to pass through them.

To assist the permanent teeth in acquiring their proper arrangement, the mouth should be examined from time to time, that the operation be performed at the time required; for it is not sufficient to remove an obstructing tooth, when the new one is perceived to be coming irregularly, because it always requires a considerable time to bring the latter into its proper place, and often the irregularity remains unaltered.

"The shedding of the teeth commonly begins at about seven years of age; sometimes it may be earlier, and at others rather later; however, it is about this time that a child's mouth begins to require frequent inspection.

"There are two circumstances, the presence of either of which always denotes that the shedding of the teeth is about to commence. The first permanent molares of the under jaw make their appearance; or one or both of the central incisores in the under jaw begin to loosen.

"Sometimes the absorption of the fangs of the temporary teeth goes on so slowly, that they do not get loose previous to the passing of the new tooth through the gums behind them. If then the permanent molares have been cut for some time, and there be a fulness of the gums behind the under permanent incisores, it will be expedient that the two central incisores be extracted immediately, although not yet loose. It most commonly happens that the under central incisores, by the early absorption of their fangs become loose, and are taken out by the child some time previous to the appearance of the new teeth; but it often occurs that although they have got somewhat loose, they are not sufficiently so, to come out of themselves before the new teeth are ready to pass through. When in this state, the temporary central incisores should be removed, and this will permit the permanent central incisores to take their proper place. It will

soon

soon be seen, as the new teeth arise, whether they have sufficient room; if not, it will be necessary to remove the temporary lateral incisores.

"In two or three months afterwards, or sometimes later, attention must be paid to the central incisores of the upper jaw. If they have got loose they should be taken out, or if not, and there be the least fulness of the gums behind them, they must be extracted, or else one or both of the permanent incisores will come through, and produce one of the most unseemly cases of irregularity, as well as one of the most difficult to treat.

"When the permanent central incisores are passing through the gum, there is seldom sufficient room for them, and it will be proper to extract the temporary lateral incisores.

"The attention is next to be turned to the under jaw, for in three, or six months time, the lateral permanent incisores may be expected to appear, and if there be any fulness of the gum, where those teeth are to pass, the temporary cuspidati must be taken out. In two or three months more the same observations should be made upon the upper jaw, and as soon as the permanent lateral incisores exhibit signs of approach, by a fulness of the gums, the temporary cuspidati should be extracted.

When the teeth are in this state, they may often remain without further attention for near a twelvemonth, during which time the incisores will be acquiring their complete growth; and the cuspidati and the bicuspides be ready to come through. Care must now be taken that the permanent cuspidati do not take an improper direction; the gums should be examined, and if any prominence be felt, the first temporary molares must be extracted. It frequently happens that the first temporary molares get loose previous to any appearance of the cuspidati, and that when they are removed the bicuspides soon appear.

"After this, the treatment must be guided by circumstances. If either of the cuspidati exhibit signs of early approach, and there be scarcely room between the lateral incisor and the bicuspis already in its place, it will be proper to take out the second temporary molaris, the first bicuspis will then go somewhat back, and the cuspidatus will get more rum.

"When the second temporary molares have been removed, there remain no other obstacles in the way of the completion of the second dentition. The second bicuspides will come properly into their places, and the molares having no obstruction, will progressively occupy their proper stations.

"Though the shedding of the teeth generally requires a period of four or five years, it sometimes occupies nearly six years. In some children the changes take place quickly, and in others slowly. I have seen a child of only seven years of age, more advanced in the process of dentition, than another in the same family when near eleven.

"The mode of treatment described in the preceding chapter, is not always had recourse to, at a time when every irregularity might be easily obviated. Parents most commonly wait until, by an irregular growth of their children's teeth, a manifest deformity is produced, ere they perceive the necessity of advice.

"In all cases of irregularity during the shedding of the teeth, the treatment to be observed is to remove the obstructing temporary teeth, and then to apply pressure in the most convenient manner upon the irregular tooth, in order to direct it into its proper situation.

"I will now describe the different states of irregularty, and to avoid confusion, take each jaw separately.

"In the underjaw, when the growth of the permanent central incisores has exceeded the absorption of the temporary ones, they grow up immediately behind them, in a direction towards the tongue. These two new teeth are generally so broad as nearly to cover the inner surface of the four temporary incisores. It will therefore be necessary in order to obtain room for these teeth, that the four temporary incisores be extracted. The new teeth will then gradually come forward, in which they will naturally be assisted by the pressure of the tongue of the child, and may be occasionally helped by the finger of the parent or nurse.

If the temporary central incisores

have loosened, and come out previous to the appearance of the permanent teeth, the space is seldom sufficiently wide, and the new teeth will either grow up with their sides turned forwards, or one will be placed before the other. In this case, the two lateral incisores must be taken out.

"When the permanent central incisores have completely grown up, they occupy full two thirds of the space which contained the four temporary incisores; therefore, when the permanent lateral incisores appear, they are placed partly behind the central incisores and the temporary cuspidati, or they grow up with one corner turned forwards and the other pointing backwards. In either of these cases, the temporary cuspidati must be removed to give room.

"The four permanent incisores take up nearly the whole of the space of the temporary incisores and cuspidati. The permanent cuspidati are large teeth, and when they have not sufficient room, they occasion very great irregularity. Sometimes they come through on the inside, but most commonly they cut the gum on the outside, and project very much out of the circular line, from the temporary incisores to the temporary molares. In this case, the necessity of the removal of the first temporary molares is obvious.

"It is not very common that the bicuspides of the lower jaw are irregular, because the temporary molares are generally removed before they appear; but when this is not the case, they always come through the gums on the inside, pointing towards the tongue, in which case, the temporary molares must be removed, that the bicuspides may rise into their proper situations.

"In the upper jaw, the permanent central incisores sometimes pass through the gums behind the temporary ones; when this happens, the four temporary incisores must be extracted, and frequent pressure by the thumb should be applied to the new teeth, in order to bring them forward as soon as possible, and prevent one of the cases of irregularity most difficult to be remedied.

"When the temporary central incisores have come out, the space is generally too narrow for the permanent ones, and hence they are pressed into some shape of distortion. Their edges do not assume the regular curve, but stand obliquely, or even sometimes one before the other. Cases of this kind require the removal of the temporary lateral incisores.

"The permanent central incisores are very broad; they occupy the greater part of the space of the four temporary ones, and leave scarcely any room for the permanent lateral incisores; on which account, these latter teeth must grow very irregularly: they generally pass through behind, being forced considerably backwards by the resistance of the central incisores and the temporary cuspidati. Sometimes they pass through edgeways, and now and then they project forwards. In any of these cases, the removal of the temporary cuspidati is absolutely necessary, and unless the operation be timely performed, the irregularity is with difficulty remedied.

"The greatest deformity is generally occasioned by the want of room for the lateral incisores and the cuspidati, and when too long neglected usually becomes permanent.

"When the permanent cuspidati make their appearance, they generally project very much forwards, and not only disfigure the mouth, but are very dangerous. I have known several instances where, from the accident of a blow, the upper lip has been cut through. Whenever the cuspidati are growing thus, the first temporary molares ought to be extracted.

"When the bicuspides appear before the temporary molares have been extracted, they pierce the gums above the shedding teeth, and may be seen by raising the cheek and upper lip. The removal of the temporary molares immediately permits them to come down into their right situation.

"In almost all the cases of irregularity which occur in the under jaw, nothing more is necessary, after the removal of the obstructing tooth, than to apply the frequent pressure of the finger, in such a manner as to direct the irregular tooth into its proper place: it will assist the natural tendency of the teeth to form a regular circle, and to take up as large a space as possible. But in the upper jaw, when the irregularity has been suffer-

ed to remain for any length of time, it cannot be obviated without having recourse to other assistance.

" Irregularity is often occasioned by the teeth being much too large for the space allotted them, and then it will be necessary to remove one or more of the permanent teeth.

" When the incisores are perfectly regular, and the bicuspides have appeared before the cuspidati, there is so little space left, that the cuspidati are thrust too forward.

" It has been the common practice to admit the cuspidati to grow down to a certain length, and then to extract them. This operation certainly removes the deformity of projecting teeth, but it destroys the symmetry of the mouth, and takes away two teeth of great importance. The cuspidati are exceedingly strong; they form the support of the front of the mouth, and in the advanced periods of life, to those persons who have the misfortune to lose the incisores, they furnish an excellent means of fixing artificial teeth.

" On these accounts, they should be preserved, and therefore it will be right to extract the first bicuspis on each side; the cuspidati will then fall into the circle, and if there should be any vacant space, it will be so far back that no defect will be perceived. This is often the case in the under jaw, as well as in the upper, and the same practice ought to be adopted.

" The first permanent molares often become carious soon after they appear; when this is the case, and the other teeth have not proper room, considerable advantage always attends their extraction: their removal permits the biscuspides to fall back, and gives way for the regular position of the cuspidati.

" The removal of these teeth when decayed ought always to be recommended, although they may not occasion pain, or there be no irregularity in the front teeth: diseased teeth always affect others, and therefore ought never to remain in the mouths of children.

" If they be extracted before the second permanent molares appear, in a short time they will not be missed, because the biscuspides will go back, and the second and third molares will come forward, so that no space will be left.

" The front teeth may even derive much benefit from this gain of room, as there will probably be left a small space between them, which will tend to their preservation; for it is observed, when teeth are situated so close as to press hard upon each other, they almost always fall into a state of decay.

" Sometimes the upper jaw is too narrow from side to side, the teeth in the fore part are thrown forwards, and project very much over the teeth of the lower jaw, they also push out the upper lip. In this case, the first biscuspis, on each side, should be extracted, which will permit the teeth to fall into a more regular curve.

" When the permanent incisores of the upper jaw have cut the gum behind the temporary teeth, and have been suffered to remain until considerably advanced in growth, they always stand so much inwards, that when the mouth is shut, the incisores of the under jaw stand before them, which is always an obstacle to their acquiring regularity, and occasions a great deformity.

" There are four states of this kind of irregularity. The first, when one central incisor is turned in, and the under teeth come before it, whilst the other central incisor keeps its proper place, standing before the under teeth.

" The second is, when both the central incisores are turned in, and go behind the under teeth; but the lateral incisores stand out before the under teeth.

" The third variety is, when the central incisores are placed properly, but the lateral incisores stand very much in; and when the mouth is shut, the under teeth project before them and keep them backward.

" The fourth is, when all the incisores of the upper jaw are turned in, and those of the under jaw shut before them. This is sometimes occasioned by too great a length of the under jaw, in consequence of which it projects considerably forwarder than the upper jaw. But the majority of such cases originate entirely from neglect, and may be completely remedied by early assistance.

" The time to effect any material alteration in the position of the teeth

is, before thirteen or fourteen years of age, and as much earlier as possible; for after that time, the sockets of the teeth acquire a great degree of strength, and the teeth are so fixed, that they cannot be moved without much difficulty. If the irregularity be left to a much later period, it becomes a great deal more difficult to produce any alteration, and frequently all attempts are fruitless.

"To remove the kind of irregularity above-mentioned, two objects must be accomplished; one, to apply a force which shall act constantly upon the irregular tooth and bring it forward, the other, to remove that obstruction which the under teeth, by coming before the upper, always occasion.

"The first of these objects may be attained by the application of an instrument adapted to the arch of the mouth, which, being attached to some strong teeth on each side, will furnish a fixed point in front, to which a ligature, previously fastened on the irregular tooth, may be applied, and thus, by occasionally renewing it, a constant pressure is preserved and the tooth may be drawn forward.

"The second object, that of removing the resistance of the under teeth, must be attained by placing some intervening substance between the teeth of the upper and under jaws, so as to prevent them from completely closing, and be an obstruction to the coming forwards of the irregular tooth.

"This instrument may be made of gold or silver: it should be so strong as not easily to bend; if about the sixteenth of an inch in breadth and of a proportionate thickness, it will be sufficiently firm. This bar of gold must be bent to the form of the mouth, and should be long enough to reach to the temporary molares, which are the teeth to which it is to be tied. Holes are to be drilled in it at those places where ligatures are required, which will be on the parts opposed to the teeth designed to be the fixed points, and also at the parts opposite to the place where the irregular tooth or teeth are situated. Then to the bar a small square piece of ivory is to be connected, by means of a little piece of gold, which may be fastened to the ivory and the bar by two rivets. This piece of ivory passes under the grinding surfaces of the upper teeth, is kept there fixed, and prevents the teeth from closing, and consequently takes off all obstruction in front.

"The bar is to be attached by a strong silk ligature to the teeth at the sides, so that, if possible, it may remain tight as long as it is required; a ligature is then to be tied around the irregular tooth, and the ends, being brought through the holes in the bar, are to be tied in a firm knot. In two or three days, this ligature must be removed and a new one applied; the tooth will soon be perceived to move. A fresh ligature must be used every three or four days, in order to keep up a constant pressure, sufficiently powerful to bring the tooth into a line with the others.

"The same mode of treatment is to be observed whether there be one, two, or three, teeth growing in a similar manner. The teeth are usually brought forwards in about a month or five weeks, and as soon as they are so much advanced as to allow the under teeth to pass on the inside, the piece of ivory may be removed, and the bar only be retained for a few days, until the teeth are perfectly firm, which will prevent the accident of the teeth again receding.

"In cases where the irregularity has been suffered to continue too long, no success can be expected to follow attempts to remove it; we must content ourselves, in the treatment of these cases in adults, with taking away the most irregular teeth, and thus, as much as possible, lessen the deformity." p. 69.

The engravings with which the volume is enriched and embellished are executed in a superior style and with an admirable accuracy.

CII. THE *History of France, from the Year* 1790 *to the Peace concluded at Amiens in* 1802. *By* JOHN ADOLPHUS, ESQ., F.S.A. 8*vo*, 2 *vols. about* 600 *pages in each*, *Kearsley*.

THIS summary sketch of the late war with France embraces all the most important events which occurred in the course of that lamentable con-

test. The authorities are enumerated, which enhance the value of such a work. The trial and execution of the king of France will form an interesting extract.

"*Dec.* 5. In consequence of the determination to subject the king to forms of trial, recourse was had to the iron closet for documents; and from these a selection was made of some papers respecting the negotiation with Mirabeau, some expences by La Porte from the civil list, and an expression in a draught of a letter by the king, from which it was hoped to extract more plausible grounds of accusation than the report of Valazé could supply. When the committee of twelve had made their new report on these papers, a committee of twenty-one was appointed to draw up an act of accusation, which was to be discussed in the convention on the 10th, and Louis to appear the next day to answer interrogatories; he was to have a copy of his act of accusation and a sight of the documents, and in two days to be finally heard. Each member was to give his vote from the tribune.

"All these proceedings were kept studiously concealed from the king, though Clery, by several ingenious devices, contrived to let him see the journals, and to make him acquainted with the general tenor of the projects against him. The new commune of Paris thought proper to shew their patriotism by an insulting suggestion, that Louis might probably terminate his days by suicide, and therefore resolved that the royal family should be deprived of all cutting, bruising, and piercing, instruments, their attendants searched and their victuals tasted; a decree which was inforced with disgusting harshness, and, as it appears, for mere purpose of insult, since the royal family had knives and forks at meals, and the king was allowed razors to shave himself.

"*Dec.* 11. On the day fixed for the king's appearance in the convention, he was alarmed at eight o'clock by the beating of a drum, a circumstance respecting which he could gain no intelligence from the commissioner on duty, whose studied silence augmented his anxiety. He was at length informed, that the mayor would pay him a visit, but could not speak to him in the presence of his son; and the child was consequently sent into his mother's apartment. The king sat in solitude and gloomy meditation two hours before the new mayor made his appearance, attended by Chaumette and Collumbeau, procureur and secretary to the commune, several municipal officers, and Santerre, with his aides-de-camp. The mayor said they were come to convey him to the convention, in pursuance of a decree, which was read by the secretary, stating, that Louis Capet should be brought to the bar. The king protested against the form and effect of this proceeding. 'Capet,' he said, 'is not my name, but that of one of my ancestors. I could have wished, sir, that the commissioners had left my son with me during the two hours I have passed in waiting for you; but this treatment is of a piece with the rest I have experienced here for four months past. I am ready to follow you, not in obedience to the convention, but because my enemies have the power in their hands.'

"In crossing the court, nothing but strange objects presented themselves to the eyes of Louis. The uniform of the troops was new in its fashion, and no countenance displayed the slightest mark of respect or commiseration. He rode in Chambon's coach. The procession began with three field-pieces, attended by two ammunition-waggons, and escorted by a corps of fusileers: forty-eight horse, perfectly skilled in manœuvring, formed the avant-guard. Six hundred foot, armed with firelocks, each of them provided with sixteen rounds of cartridge, and perfectly skillful in manœuvring, formed a line of three deep on each side of the coach. The cavalry from the Ecole Militaire formed the rear-guard, and the procession was closed by three field-pieces, attended by one ammunition-waggon, and escorted, like those in the van, by a corps of fusileers. Nor were these the only precautions taken: the executive council and the council general of the commune were in a state of permanent activity; troops were posted in various parts of the capital; patroles paraded the streets, and all the national guards in the department were put in a state of requisition. During their

progress, the whole party maintained profound silence.

" Meanwhile, the convention were engaged in altering the interrogatories, adopting new ones, and deciding the line of conduct they were to observe on the king's appearance. Barrere, the president, recommended silence; and Legendre enforced the observation, by saying, ' guilt must be appalled by the silence of the tombs.'

" At length, Santerre announced his arrival, and the king entered, not only without perturbation, but with majestic dignity. He cast his eye around the hall, with a look equally remote from fear and from contempt of the tribunal before which he was thus illegally cited. On him all eyes were fixed: his features, clouded by misfortune, had lost none of their majesty, but his appearance was inexpressibly venerable. He seated himself in an arm-chair provided for the purpose.

" Barrere then informed the king of the accusation against him, to which he made no reply. Mailhé read the act of accusation, and, without presenting to him a copy of this long desultory composition, even to refresh his memory by a cursory perusal, or assist his judgment by a hasty comparison of its various parts with the pretended facts on which it was founded—without a moment allowed for preparation or reflection—the king was interrogated on the various charges, article by article. The interrogatory, notwithstanding its apparent rudeness and want of method, was a work of the most subtle malice. The questions sometimes assumed an extraordinary latitude, sometimes were distinguished by a laborious minuteness; they sometimes imputed to the king the most flagrant tyranny, and at others, the most refined and cautious hypocrisy. The form which had been prepared appearing occasionally deficient, the committee framed new questions, put them in writing, and delivered them to the president. The king answered with the utmost precision and promptitude. He never lost his composure, except when the president accused him of having ' distributed money to the poor labourers in the fauxbourg St. Antoine, for the purpose of acquiring popularity and enslaving the nation.' The perversion of his very benevolence into a crime shocked the monarch, and deprived him of utterance; and he shed a few tears. Conscious integrity soon restored his calmness, and he replied, ' I knew no pleasure equal to that of relieving want; there was nothing in that which indicated a plot.' To the interrogatory accusing him of having caused blood to be shed on the 10th of August, he answered with much animation and a marked emphasis: ' No, sir! it was not I.' When the examination was ended, the president asked, ' Louis, have you any thing more to add?' ' I demand,' said the king, a copy of the act of accusation, and the communication of the papers on which it is founded, and that I may have counsel to manage my defence.'

" Valazé then took his place near the king, with the papers on which the act of accusation was founded; and reading the title put on each by the committee, asked Louis if he avowed them; but he disclaimed the greater part. The examination being ended, the president permitted him to retire, at six o'clock in the evening, into the Chambre des Conferences. The fatigue of his examination, the agitation of his mind, and the length of his fast, then overcame him: ' give me a bit of bread,' said the fainting monarch, ' for I have eaten nothing all day.'

" The king was carried back to the Temple in the same coach and with the same attendants who had accompanied him to the convention. The crowd exclaimed, ' vive la republique!' and some few, ' a la guillotine;' but, on the whole, they were much more tranquil than accorded with the wishes of those who had been so active in inflaming them. In the way, the anxiety natural to his situation induced the king to ask Chaumette, if he thought counsel would be allowed him: the brutal procureur answered, ' that it was his duty to conduct him to and from the assembly, and not to answer questions.' Chambon, with more humanity, promised the king early information, and encouraged him to hope that his request would not be refused.

" On his return, the unfortunate monarch learnt that a resolution was

taken to separate him from his family. This measure had been frequently urged, in most indecent language, by the demagogues, from the moment of his dethronement; but it was now inhumanly carried, at a period when no advantage could be proposed but that of embittering his final hours. The queen and princess Elizabeth had been apprised of the intention of the legislature, by the active fidelity of Clery, and bore the event with dignified resignation; the king similarly acquiesced, after some unavailing efforts to see his son.

"After the departure of Louis from the convention, a tumultuous debate took place on his demands respecting his defence. The Mountain, at first, insisted that he should have no counsel, afterwards wanted to confine him to one; but at length it was decided, that advocates should be allowed, without limiting the number, and that four members of the convention should convey the information. To deter and intimidate men from undertaking this unpopular cause, it was proposed by the commune, that they should be stripped, scrupulously searched, and compelled to take an oath never to discover any thing which came to their knowledge in the Temple; but this decree, tho' supported with all the influence of Robespierre and his faction, was rejected.

"The king being informed that the convention allowed him counsel, named Tronchet and Target. Tronchet accepted the office, but Target, who had been a member of the constituent assembly, refused, on pretence of age. M. Lamoignon de Malesherbes, though upwards of seventy years old, was not deterred either by decrepitude or danger: he offered his services, which were gratefully accepted, and, together with Tronchet, prepared to execute his arduous undertaking. The honour of this voluntary offering was not confined to Malesherbes; several other persons, both in Paris and in the provinces, tendered their assistance.

"Several French gentlemen whom the revolution had driven from their country, endeavoured in this crisis to render services to their sovereign, but in vain. In this honourable list are included the names of Lally Tolendal, Cazalès, Mounier, Narbonne, Bertrand, De Graves, De Bouillé, and Necker.

"*Dec.* 14. When Malesherbes and Tronchet were admitted to the king, they were surprised to find that none of the papers referring to the act of accusation were delivered. The convention had, with much difficulty, afforded him time till the 26th of December for preparing his defence; and these precious moments were in danger of being lost through perverseness or barbarous delay. The papers being at length delivered, and M. de Seze added to MM. Malesherbes and Tronchet, their united and unremitting exertions completed the defence, which Louis only altered by expunging every expression relating to his virtues or appealing to the commiseration of the public.

"*Dec.* 25. The king spent Christmas-day in religious exercise, and in writing his will. In this exquisitely pathetic and truly christian composition, the sentiments, disposition, and frame of mind, of the royal author are exhibited without affectation, and shew him in a light so amiable, and at the same time so truly venerable, that it can never be seriously perused without leaving the mind of the reader strongly impressed with affection for the mildness of his character, respect for the solidity of his understanding, and indignation against those furious bloodhounds who hunted to death so good and so benevolent a prince.

"*Dec.* 26. His persecutors in the convention and commune made no secret of their determination to condemn him, even before his defence was heard; and Chaumette and Santerre proclaimed their reluctance to degrade the majesty of the people by attending him to the convention, and pretended to entertain fears, that, if acquitted, he would be assassinated in his return. The municipal officers did, however, convey him as before, and he conversed during the journey, with ease and condescension, on topics of literature.

"The convention had ordained, that no person should be admitted to the galleries till a certain hour in the morning, but the mob took possession the preceding evening; Manuel, moving to enforce the decree, was

hooted, and the convention passed to the order of the day. Besides those in the galleries, a crowd beset the passages, and groups in the streets surrounded, insulted, and threatened, those deputies who were supposed to favour the king.

"In the Chambre des Conferences Louis met his counsel. General Berruyer announced his arrival, and he was introduced in the following order: Berruyer and Santerre walked first, the mayor of Paris and the procureur after them, and last the king, between Malesherbes and Tronchet, and attended by De Seze. The president said, 'Louis, the convention has decreed that you shall be finally heard this day.' The king answered, 'M. de Seze, one of my counsel, will read my defence.' The advocate then ascended the tribune, and read the defence without interruption, except some few pauses which the length rendered necessary. While he was speaking, the king preserved his wonted tranquillity; and when he paused, spoke with a smiling countenance to Malesherbes and Tronchet.

"It would be vain to offer an analysis of this address, without reviewing at length the acts of the life of Louis on which the accusations were founded. Its general character is given by Segur, in terms at once discriminate and just: 'it was noble, convincing, and methodical; it opposed truth to calumnies, facts to suppositions, and reason to slander; it left no doubt unsatisfied, no reproach unrefuted. This luminous discourse dispelled by its perspicuousness all the shades which party spirit endeavoured to extend over the eyes of a fanatical multitude. If to convince reasoning minds alone had been the object, the speech would undoubtedly have accomplished it; but it was necessary to combat passions, and perhaps the arms of pathetic eloquence should have been joined to the pressing arguments of logic.'

"When De Seze had finished, the king, arising, calmly and with a firm voice read the following words: 'citizens, you have heard my defence; I now speak to you, perhaps, for the last time, and declare, that my conscience reproaches me with nothing, and that my counsel have asserted nothing but the truth. I never was afraid of having my conduct publicly investigated, but I am most sensibly afflicted to find, in the act of accusation, a charge, that I desired to shed the blood of the people, and, particularly, that I occasioned the misfortunes of the 10th of August. I confess, that the numerous instances I have given, on every occasion, of my love for the people, and the manner in which I have conducted myself, appeared to me fully sufficient to prove how little I feared exposing my own safety, in order to avoid bloodshed, and to have effectually prevented such an imputation.' After some slight interrogatories, Louis was again permitted to retire; and was conducted to his prison amid the insults of the rabble and the rude brutalities of the municipal officers.

"On the king's departure, Manuel proposed to adjourn for three days, to print the defence, and send it to the departments. The Mountain urged that instant judgment should be pronounced, displaying outrageous violence and insulting the president; but, after much tumultuous altercation, it was decreed, that every member should deliver his opinion from the tribune before the day fixed for the appel nominal; and the convention, discontinuing all other business, occupy itself solely on this trial. The jacobin club heard of this delay with indignation: they expelled Manuel, and the president furiously exclaimed, 'I declare myself in a state of insurrection; I will assassinate the first Rolandist, Brissotine, Feuillant, or Girondist, I meet.' Under the influence of this blood-thirsty faction, the decree for hearing the opinion of every member was repealed, and those who had composed discourses were ordered to lay them on the table, to be printed. All the resources of art and violence were exerted to impel sentence and execution, and to inflame the populace against the king: sanguinary petitions demanded his head, and a procession was made of all the diseased and wounded people from the hospitals, who were exhibited as patriots wounded on the 10th of August, and came to the bar of the convention, claiming vengeance on the tyrant.

"*Jan.* 1793. The form and arrangement of the questions to be de-

cided occupied a whole day. They were, in substance, 1st. Is Louis guilty or not? 2d. Shall the judgment to be pronounced be submitted to the people in primary assemblies? 3d. What punishment has he incurred? These propositions were thus subtilly arranged, to make the king's execution more certain. The questions were legislative as well as prudential; and, by a preposterous perversion of justice, guilt was to be declared, and then a law made, establishing for a single criminal a peculiar punishment. According to the rules of reason, the first question should have been placed last; because, till the right of appeal and extent of the sentence were ascertained, no judgment should be pronounced. Had the second and third questions changed places, many who voted against the appeal, not approving it on general grounds, would have favoured it, as the only means of saving the king's life; and many who entertained hopes that sentence of death would not be pronounced by the convention, thought it absurd, as well as dangerous, to refer to the people a less rigorous judgment.

"*Jan.* 15. On the first appel nominal, there was a general affirmative, or verdict, of Guilty. On the second, which was put to the vote the same day, the division was, for the affirmative, 283; for the negative, 424: majority against an appeal to the people, 141.

"*Jan.* 16 & 17. The third appel nominal lasted two days, because almost every member accompanied his vote with some reason or reflection. The number of suffrages was reduced, by death, absence, and refusals to vote, to seven hundred and twenty-one. Thirty-four gave their opinions for death, with various restrictions; two for imprisonment in chains; and three hundred and nineteen for confinement or banishment—total 355: the number of votes for death, absolutely, was 366.—Majority 11. The president, Vergniaud, after enumerating the suffrages, said, 'the punishment pronounced against Louis is, DEATH.'

"This inconsiderable majority was the produce of intreaty, terror, and violence. Grangeneuve and Kervelegan gave evidence of these facts, stating, that members were stopped and surrounded by bodies of the lowest class of the people, who put pistols to their heads, threatening to sacrifice them if they did not vote for the death of the king.

"In the whole course of this sanguinary transaction, nothing created greater surprise and horror than the conduct of Egalité. This deluded and wicked wretch, it is said, intended to have abstained from voting, but Robespierre gained his suffrage and interest by means of terror. When on the first question he pronounced the affirmative, a general murmur pervaded the convention: his vote against the appeal to the people was received with similar indications of surprise, and his opinion on the third question was awaited with curiosity and impatience. From the tribune, he deliberately pronounced these words: 'influenced by no consideration but that of performing my duty, convinced that all who have conspired or who shall hereafter conspire against the sovereignty of the people deserve death, *I vote for death.*' The assembly was in a general ferment; one member starting from his seat, and striking his hands together, exclaimed, 'ah, le scelerat!' Many repeated that expression, and 'oh, l'horreur! oh, le monstre!' The king alone felt pity for the degraded state of his worthless persecutor: 'I do not know,' he said, 'what I have done to my cousin to make him behave to me in the manner he has; but he is to be pitied; he is still more unfortunate than I am: I certainly would not change conditions with him.'

"When sentence had been pronounced, the king's advocates were admitted. De Seze, after a short exordium, read a letter from Louis, in which he disclaimed the guilt imputed to him by the sentence, and appealed to the nation at large. The three counsel enforced the contents of the paper, by observations on the illegality, violence, and cruelty, of the sentence; but the convention passed to the order of the day.

"*Jan.* 18, 19, & 20. A motion for a respite was argued with great warmth, but decided in the negative, by a majority of seventy; and the legislature ordered that a copy of the decree pronouncing sentence of death

against Louis should be notified to him, in the course of the next day, by the executive council, and executed within twenty-four hours afterwards: he was to communicate freely with his family, and to have with him such priests as he might desire in his last moments. Garat, the minister of justice, attending with the decree, accosted the king in a faultering voice: 'Louis,' he said, 'the executive council is ordered to disclose to you the decree which the convention passed last night.' The secretary then read the decree. At the words, 'conspired against the general safety of the nation,' the king appeared shocked; but he heard the rest, including his sentence, with unalterable calmness. He delivered a paper, requiring a delay of three days to prepare for appearing in the presence of God; to see, in private, his confessor, M. Edgeworth de Firmont; to be freed from the unceasing watchfulness of the commune; to communicate, in private with his family, whom he required the convention to permit to retire whithersoever they pleased. He recommended to the nation the persons attached to him, many of whom had no means of subsistence but the pensions he allowed, and those individuals who had expended their whole fortunes in procuring situations about him.

"Several of these requests were anticipated by the decree of the preceding sitting; on the remainder, the convention passed to the order of the day. With respect to the royal family, they answered, 'that the nation, great in its beneficence as rigorous in its justice, would provide for them a suitable fate.' The king, when informed his request of delay was refused, sheltered himself in patience.

"M. Edgeworth was conveyed to the Temple in Garat's carriage, but not permitted to appear in priest's vestments: he was insulted by the commissioners, who examined his snuff-box, lest it should contain poison, and his pencil-case, as it might conceal a stiletto. After passing through this ordeal, he was permitted to ascend the stairs, through knots of guards, who were drunk, swearing, and singing. The king received him with affection; and having read his will twice over, and declared his forgiveness of all his enemies, particularly the duke of Orleans, prepared to receive his family.

"This interview was not arranged without difficulty: the commissioners of the commune, whose brutality seemed to increase as the life of their victim drew towards a close, insisted on a literal execution of their orders, not to lose sight of Louis for a moment, while Garat declared the intention of the legislature to be, that he should see his family in private: a compromise was at length effected, by assigning the dining-room as the place of meeting: it had a glass door, which being shut, the commissioners could see through it without hearing. At half past eight o'clock, the queen, dauphin, madame Royale, and madame Elizabeth, rushed into his arms. Their conversation, which lasted an hour and three quarters, was not heard; but it was observed, that after each sentence pronounced by the king, the sobs of the princesses were renewed; from which it was inferred, that he himself informed them of the sentence. Louis himself rose first to end the interview: he promised another meeting at seven the next morning, but madame Royale fainted at his feet, and he tore himself with difficulty from their ardent embraces.

"The king passed the short remainder of his time in pious conversation with Edgeworth, who solicited from the commune the necessaries for administering the holy communion. 'There are examples,' said one of the commissioners, 'of priests who have mixed poison with the host.' Suppressing his indignation at this reflection, Edgeworth calmly replied, 'I have been sufficiently searched to satisfy you, but to obviate all doubts, you yourselves may furnish me with the host.' The council, after deliberating, agreed to the request, on condition that the priest should write and sign his demand, and that the ceremony should conclude before seven o'clock in the morning. The king having thanked God for this last indulgence, and supped with his confessor, retired to bed, and slept the sleep of innocence.

"*Jan.* 21. At five o'clock he was awaked, according to his request, and received the sacrament: he made up a small packet of affectionate memo-

rials for his family, which he delivered to Clery, and then awaited with composure the arrival of the officers who were to convey him to the place of execution. He requested, in vain, a pair of scissars, that Clery might cut off his hair; and even in these last moments, the commissioners could not restrain their disposition to brutal insult. Edgeworth having expressed a resolution to accompany him to the last, the king retired into a closet to receive his final benedictions, and then returning into the room where Santerre waited for him, pronounced, with a firm voice, the word *marchons*. Two commissioners, two constitutional priests, and two gensdarmes, commissioned to murder him if a rescue were attempted, rode in the carriage, besides the royal victim and M. Edgeworth. They left the temple about three quarters after eight o'clock.

"A profound silence prevailed among the people. The escort consisted of twelve hundred men, being twenty-five from each section of Paris, selected as tried patriots, and expert in military discipline; all the streets were besides crowded with national guards, the doors of most houses were shut, and the police had strictly forbidden any one to appear at the windows. As the progress was extremely slow, the king asked Edgeworth for a prayer-book. The abbé gave him his breviary, pointing out the psalms most proper in his situation, which the king continued reading, with great devotion, till twenty minutes after ten, when he arrived at the foot of the guillotine, erected between the pedestal which had supported the statue of Louis XV and the Champs Elisées.

"The king having recommended his confessor to the care of the national guard, threw off his coat, and was preparing to ascend the scaffold, when they seized his hands, to tie them behind his back: his first movement was, to repel this insult with indignation; but Edgeworth said, 'sire, this new humiliation is another circumstance in which your majesty's sufferings resemble those of our Saviour, who will soon be your reward.' The king's repugnance was instantly subdued; and, with a dignified air of resignation, he presented his hands: the executioners drawing the cords with all their force, the king mildly said, 'there is no need to pull so hard.'

"While he was ascending the steps, Edgeworth, as if by inspiration, exclaimed, 'Louis, son of saint Louis, ascend to heaven.'

"As soon as the king came upon the scaffold, he advanced with a firm step to the part which faced the palace, and desiring the drums to cease, was immediately obeyed. He then pronounced, loud enough to be heard at the garden of the Thuilleries, 'Frenchmen, I die innocent of all the crimes which have been imputed to me: I forgive my enemies: I implore God, from the bottom of my heart, to pardon them, and not to take vengeance on the French nation for the blood about to be shed.'

"He was proceeding, when Santerre pushed furiously towards the drummers, and forced them to beat without intermission, while the executioners seizing the victim, placed him under the axe of the guillotine. These transactions, from the time of reaching the place of execution, occupied only two minutes.

"As soon as the act was perpetrated, the people, who had hitherto maintained a profound silence, exclaimed, 'vive la republique!' A troop of young men, placed for the purpose, commenced a dance round the scaffold, while a youth, between eighteen and twenty years of age, caught up the bleeding head, and brandishing it with ferocious exultation, cried, 'vive la nation!' Several persons dipped the points of pikes, pieces of paper, and pocket-handkerchiefs, in the blood. The king's hair had been cut off before he ascended the scaffold, and was sold in small parcels for considerable sums. The theatres were shut in the evening, and the whole city appeared the residence of confusion and dismay, which was augmented by the assassination of Le Pelletier de St Fargeau, a member of the convention, who had voted for the king's death, and was stabbed at an eating-house.

"On the day of the king's execution, M. le Duc, an old servant of his father, prayed leave to inter him at Sens, with the rest of his family; but the request was refused, on an observation of Chabot, that Louis

ought to be buried with other citizens, in the cemetery of the section where he last resided. Legendre required to cut up the corpse into eighty-four pieces, and send one to each of the departments and the heart to the convention. The body was at last thrown, without funeral ceremony, into a space in the churchyard of St. Mary Magdalen, which was filled with quick-lime, carefully guarded till the body was supposed to be entirely consumed, and then levelled with the circumjacent ground, that every trace of the spot where the monarch was deposited might be effectually obliterated." p. 333.

CIII. GLEANINGS IN ENGLAND, *descriptive of the Countenance, Mind, and Character of the Country; with new Views of Peace and War.* By MR. PRATT. 8vo. *vol.* 3. 700 *pages. Longman and Rees.*

THIS copious writer here offers to the public a third volume of a work already well known by its general circulation. Descanting on such a variety of topics, we scarcely know what to select: take the following.

"*London: April* 28, 1801.

"But the crown of London, the moral and social crown indeed of the empire, is now to be placed on the head of our Britannia; and let the hand of one of her most favoured bards place it there. Listen, my friend, while the British muse describes the person and the power of a goddess who commands every member of the British community, from the inhabitant of the palace to the tenant of the cot.—We call her Charity!

'Soft peace she brings wherever she arrives;
She builds our quiet, as she forms our lives;
Lays the rough paths of peevish nature even,
And opens in each heart a little heaven!

Each other gift which God on man bestows
Its proper bound and true restriction knows;
To one fixed purpose dedicates its power,
And, finishing its act, exists no more.
Thus, in obedience to what heaven decrees,
Knowledge shall fail, and prophecy shall cease;
But lasting Charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.

Even constant faith and holy hope shall die,
One lost in certainty, and one in joy;
Whilst thou, more happy power, fair Charity,
Triumphant sister, greatest of the three!
Thy office and thy nature still the same,
Lasting thy lamp, and unconsumed thy flame,
Shalt still survive———
Shalt stand before the host of heaven confest,
For ever blessing and for ever blest!'

"You have not, I am sure you have not, forgotten my having placed this subject already before you. It is not amongst the topics you would be satisfied with confiding to memory alone; you would engrave it on the tablet of a tender and sympathizing heart: that faithful register, I persuade myself, has noted my promise to bring the glowing theme again and again to your view.

"My very heart of hearts, dear friend, seems to take wing, as I return to this theme. It warms and expands my bosom. It kindles at once the honest flame of a patriot, and inspires the softness of a lover, towards the generous nation which has erected so many temples to the benevolent virtues. Oh! if my country has her faults—and if charity alone can cover a multitude of them with the snow-white, yet sunny, mantle of atonement—and this is a holy promise—what celestial pleas has she for pardon, when her pity and philanthropy opens at a thousand portals to receive the sick, the weak, the wretched, the poor, the young, and the aged, of every character, of every clime, and of every denomination.

"And did ever charity present a more congenial moment for resumption of her most appreciated subject? I am addressing you on the morning of the sabbath. The bells of the metropolis send forth the summons

which, notwithstanding the laxity of our morals and the dissipating modes of modern life, tens of thousands of my country men and women will piously obey. The window of my chamber fronts a street which, at this very moment, offers one of the most exhilarating sights the earth has to shew—two different classes of human beings, and of both sexes, each in their goodly dresses of public protection, are moving, in due arrangement and decent order, from their houses of benevolence to the temple of their God.

"The youthful trains extend to the length of almost half a considerable street; and were you, on this sacred day, to make with me the tour of our different places of worship—I will not confine myself to the protestant churches only, for British charity opens her bountiful arms to persons of all persuasions, and true benevolence, like true religion, is a friend to toleration—were you, then, to make a circuit of all our holy places, on the present Sunday, and at the present hour, every idea of enmity, strife, faction, schism, forms of prayer, and modes of faith, would fade from your memory as the superficial vapour flees before the sun; every partial consideration and distinction of tenets and of ceremonies would die in your bosom, and you would feel the warmth, animation, and life, only of that spirit which characterises charity in all senses of the word—charity, of heart as well as hand. You would see that universal power diffuse her beneficent rays in this country over the jew and the christian, and shed equal bounty and equal blessing upon the whole race of human kind.

"My friend, you must often have witnessed the more than electric rapidity and warmth with which all that appertains to a great and glorious theme, as either reading or reflection has impressed it on the memory or infixed it on the heart, follows the first idea. That idea, however produced, is the spark which in a moment spreads and brightens into the celestial flame, which, without any borrowed image from the fiction of Prometheus, is truly a fire from heaven; it is indeed

'The divinity that stirs within us,
And intimates eternity to man.'

Which of us has not, upon the sight or hearing of some benevolent action, felt it in our bosoms, and acknowledged it as a heavenly guest?

"After I had observed the decent tribes of the charity children pass in the manner above described, I laid aside the pen and wooed every thought which so goodly a prospect had inspired. I sprang up, on an impulse I wished not to resist, though it attracted me from a design to attend one of our most popular preachers, and I overtook the little magnets which had drawn me towards them, just as they were about to enter the porch of the church. My mind had been filling at every step; and when I beheld the youths and maidens each, in the order according to seniority, in their proper places, surrounded by an immense congregation, formed of all sexes, ages, and ranks, in the community, and, to complete the whole, surveyed the sun-beams of one of the brightest days in summer darting into the church, irradiating the whole assembly, and gilding, as it were with a glory, the priest and the pulpit—it penetrated and thrilled me with so powerful yet so sweet a sensation, that I truly regret the impossibility of conveying it to you, except in the feeblest manner. When the service was over, I accompanied the tribe of little ones to their respective asylums, and indulging the same track of meditation, attempted at once to relieve and express my feelings in verse, in the hope of transmitting to you a less imperfect image of what I had enjoyed; but finding, after several unavailing attempts, that I could not do justice even to my own ideas, I gave up the endeavour, and from the stores of others gratefully borrowed what I could not myself supply. The very magnitude and sublimity of an object will sometimes obstruct the display even of our usual powers, and there are many things within our capacity of feeling but far beyond that of our expression. Indeed, how can it be expected that human language should adequately describe preter-human things? The one under consideration is among the thousands which, passing the narrow barrier of words, can be silently understood and enjoyed only by the mental power that is permitted to snatch

a happiness and a grace beyond the reach of man's prime distinction—speech itself.

"I console myself with the assurance, that by an exertion of this mental power, you, my dear friend, will fully enjoy the scene which I am constrained to send imperfectly painted. Your warm and glowing heart will realize the sublimest enthusiasm of poetry, which, although you will find it still below the emotion of that glowing heart, is described with all the magic colouring of a genuine British bard.

'Oh! for that sympathetic glow
Which taught the holy tear to flow,
When the prophetic eye survey'd
Sion in future ashes laid;
Or, raised to heaven, implored the bread
That thousands in the desert fed!
Or, when the heart o'er friendship's grave
Sigh'd, and forgot its power to save—
Oh! for that sympathetic glow
Which taught the holy tears to flow!

It comes; it fills my labouring breast!
I feel my beating heart oppress'd—
Oh! hear that lonely widow's wail,
See her dim eye, her aspect pale!
To heaven she turns, in deep despair;
Her infants wonder at her prayer,
And mingling tears, they know not why,
Lift up their little hands and cry.
O God! their moving sorrows see!
Support them, sweet Humanity!

Life, fill'd with grief's distressful train,
For ever asks the tear humane,
Behold, in yon unconscious grove,
The victims of ill-fated love!
Heard you that agonizing throe!
Sure this is not romantic woe!
The golden day of joy is o'er,
And now they part, to meet no more.
Assist them, hearts from anguish free!
Assist them, sweet Humanity!'

Can another word be added to this, but to breathe a prayer congenial with that of the bard, and to wish you all the inexpressible joys, yea, and all the ofter pains, of benevolence, without ever being enumerated among its objects?

"I am, with the greatest truth,
"Your's." p. 595.

According to the plan this writer pursues, it is impossible to say where this, however amusing, work will find a termination.

CIV. WALKS AND SKETCHES *at the Cape of Good Hope: to which is subjoined, a Journey from Cape-Town to Blettenberg's Bay.* By ROBERT SEMPLE. *in* 8vo. 150 *pages. Baldwins.*

THIS pamphlet, though small, and humble in its professions, is written with taste and ability, and conveys a vivid idea of this singular portion of Africa. Take the first chapter, which describes Cape-Town.

"Going out this morning to take my usual walk, I observed upon the top of the Lion's Rump, a signal hoisted for a vessel from the north-west quarter, and when I had got out of town, could plainly discern a ship standing in for the bay, and which was already past Roben Island. As I had for some time expected one of my most intimate acquaintances from England, I was strongly impressed with the idea of his being on board; having accordingly returned, and dispatched the business of the morning, about mid-day I went again to the water side, whence I saw the ship just at that moment dropping anchor. Having stepped into a boat, we pushed off, and, to my great joy, before we reached the side I heard myself saluted by the well-known voice of my old school-fellow, who was looking around him, at every object, with the utmost curiosity. As I climbed the ship's side, he eagerly reached down his hand to grasp mine. Those who know what friendship is may judge of our satisfaction at seeing each other in good health after a longer separation than we had ever before experienced; and those who do not, need read no farther.

"Some hours were spent in talking of our old acquaintances, in our last meal on ship board, and in preparations for going on shore. About six o'clock we left the ship: the wind was lulled, the water smooth and clear, and reflecting a blue and unclouded sky. My friend had been for three months out of sight of land, and of course the whole was to him delightful and exhilarating in the highest degree.

"After looking for some time at our boatmen, who rose to every stroke of the oar and fell back on their seats alternately, according to

their custom, he cast his eyes towards the shore, and desired me to explain to him the various objects, as they struck his attention. 'I need not to be informed,' said he, 'that the range of wooden piles to which we are approaching is the wharf, nor that yon square tower, with its blue slated pinnacle and a weathercock on the top, is the church steeple, nor that yonder lofty mountain, with its level summit, is Table Mountain; but I would know what large white building that is, away to the left, so full of windows, and which bounds the town on that side.' 'These are the barracks,' replied I, 'and that walled-in spot, which you may see not far from them, is the place of public execution, and close to the water's edge, yonder, is the prison, used chiefly for slaves, and called here the Tronk.' 'Stop, stop, said my friend,' 'I have been now for three months in a kind of prison myself, and cannot bear to hear even the name of one; and, truly, when I look at that neat town, the houses of which are mostly white, and which is so well sheltered by the surrounding hills—when I look at the gardens which are spread along the foot of Table Mountain, and see around so many boats gliding through the water—I feel to talk of any thing but prisons and places of execution.'

"Mean time, we approached the wharf, but not caring to stop there, our boatmen rowed us to the shore. Charles leaped first out of the boat, and was almost ready to kiss the earth, so overjoyed was he to find it once more beneath his feet. 'Hail Africa,' said he, 'for the first time my feet have touched thy ancient shores: receive kindly, I beseech thee, a stranger, who comes to pay thee a short and transient visit.' Having thus said, he took me by the arm, and we proceeded upwards to the town, crossing the parade, towards the Upper Fountain, where the slaves come to draw water. Having stopped a little to see them bustling and filling their water casks, I brought my friend to a house where a chamber was appropriated to him, and where, having seen his baggage safe, I left him to enjoy a night's repose and prepare for the exercise of the ensuing day.

"Calling on Charles next morning, I found him quietly reading in his apartments. 'How then, Charles,' said I, 'have you lost your relish for walking, of which you used to be so fond, that I find you in the house this fine morning?' 'Not at all,' said he, 'not at all; on the contrary, I intend, if you will accompany me, to visit every creek and corner about the Cape, to climb its highest hills and descend into its wildest and most solitary caverns; in a word, I have about a month to spend here, and of that, it shall be your fault if a day is thrown away without my seeing something new.' 'I will do my best, my friend,' said I, 'and, if you please, the first day or two shall be employed in viewing the town, which can, in that time, easily be done. We will then proceed to other objects.'

"The following description may be considered as the fruit of our two days rambling.

"Cape-Town is, upon the whole neat and regularly built, the streets crossing each other at right angles, and the houses being mostly all white. It lies at the foot of three hills, which surround and protect it on every side, except towards the bay, upon the edge of which it begins, with clusters of low and poor fishermen's huts, which stand close to the water. The Lion Hill is a ridge of high ground, running from N.N.W. to S.S.E., and rising at the south east end into a conical precipice called the Lion's Head. It forms nearly a perpendicular with Table Mountain, to the west end of which it is joined by a ridge of ground of a gravelly nature. The Table and Devil Hills, though under two names, may, in effect, be considered as one, they forming one great mass, and being only separated by a cleft at the summit.

"It is principally at the foot, and along the first slope, of the Lion Hill, that the town is built; Hottentot-Square being considerably up the ascent, and the slope of the hill not being lost till you arrive at the street which runs in a straight line from the water side to the gate of the company's garden, and forms in its course the western side of the Grand Parade.

"Though the outlines of the town be irregular, the body of it may be considered as forming, in its present state, an oblong, measuring about 840 paces from the upper side of Hottentot-Square to the barracks, and 550 from the gate of the company's

gardens to the water side. The garden which now bounds part of the town towards Table Hill, is likely, in the course of time, to form the centre of Cape-Town; for, as ever since its foundation is has been going rapidly on increasing in size, and is likely to increase still more rapidly under its present possessors, it will doubtless, in time, spread to the very roots, and even some way up the ascent, of all the surrounding hills, which inclosing it, like an amphitheatre, on every side, it will form as singular and picturesque a spectacle as any city in the world.

"The principal public buildings of Cape-Town are, the two churches, the stadt-house, the barracks, the lodge for the government slaves, and the prison. There is a steeple to the principal church, which forms the only object that overtops the rest; and is therefore conspicuous in all views of the town. The church itself is neat, but in no wise remarkable either for its elegance or defects. Instead of pews, the body of the church is filled with chairs, and the pillars are adorned with the escutcheons and arms of such men of eminent families as have died at the Cape, mostly, if not all, in the service of the company. Two wooden lions support a neat pulpit, upon which is carved an anchor, emblematic at once of the hope of a christian and of the name of the colony. These lions gape and grin in a most formidable manner, and exhibit their teeth in the true Dutch taste; but the whole is not badly executed. The church is likewise furnished with a tolerable organ.

"The lutheran chapel stands at the upper end of Strand-street, at the north west entrance of the town; it is without a steeple, but is adorned externally with three or four chubby figures, which seem to have perched themselves rather clumsily upon the roof. An ostrich is carved out over the door, and in the interior of the church the figure of this bird is thrice repeated; once, where, with short outstretch'd wings, it forms the reading-desk of the clerk—upon the body of the pulpit—and, lastly, above, upon the sound-board. The pulpit is supported in front by two well-carved Herculean figures, coloured to resemble bronze; and the organ, which fronts it at the opposite end of the chapel, stands upon pillars, stained in imitation of marble. The general internal structure of this chapel resembles that of most of the country churches in England, being an oblong, divided by two rows of heavy arched pillars, running nearly the whole length of the building; the centre division between the pillars forming the body of the church. Chairs are likewise used here instead of pews, a custom which has probably arisen from the scarcity of wood in this colony, when, at its first foundation, every man provided his own seat.

"The stadthouse is a clumsy building of red stone, in the market-square, about the centre of the town. Here the burghers of the Cape assemble on particular occasions, though it be now but seldom used. It is ornamented with pilasters and a portico, which may be called the slave's portico; for here, when unemployed, especially in rainy weather, or towards the close of the summer evenings, they assemble together in groups, and talk slave philosophy.

"Upon the east side of the town stand the barracks, a long white building with wings, capable of holding three thousand men. It is in length about five hundred feet, and three hundred in depth, and, being full of windows and standing detached, it cannot fail to strike the eye of a stranger from shipboard: the English have surrounded it with a wall, and made some other improvements.

"The lodge for the government slaves is a large, plain, oblong building, about eighty paces long and twenty broad, with an area in the centre. It stands between the church and the company's garden, and has nothing in its structure worthy of notice, being destined solely for the habitation of the slaves belonging to the government, they having been formerly in the service of the Dutch East India company.

"The last public building which we shall notice is the Tronk, or prison: it stands by the water side, and is at once the Bridewell, the Old Bailey, the Newgate, and the Doctor's Commons, of Cape-Town: here the trials of life and death are held; hither delinquent slaves are sent to be corrected; and here prisoners are confined, and are led thence to the place of execution. Its only orna-

ment is a small turret with a bell, which seldom tolls but on the last of these melancholy occasions. The office of the commissary of the court of marriages is likewise here, and to which every person must apply for a permission previous to marrying; insomuch, that whether a man be going to be married or to be hanged, he must first pay a visit to the Tronk.

"The company's garden is situated six hundred paces from the water side; close by the entrance is the town guard-house, the architecture of which, and of the garden-gate, is in a purer taste than that of any other public building in the Cape. A walk planted with elms and hedges of myrtle on each side, leads from one end of the garden to the other, and measures in length nearly one thousand paces. The whole is divided, by rows of trees, into square plots, between each of which is a shady walk. At the upper end of the garden, is a walled-in spot, where formerly the menagerie was kept, consisting of such animals peculiar to this colony as are deemed rare in Europe, but there are at present none kept here, and the place, of course, is in a neglected state.

"The garden forms the Park of Cape-Town, being much frequented by the inhabitants, especially in the summer evenings, when, the trees being full of leaves, the shadiness of the walks is agreeable. The governor's house stands half way up the garden.

"As to the streets, those in the lower part of the town are well paved and kept in good condition; but those in the upper are, many of them, in a wretched condition, without pavement, or worse than without, rugged portions of the rock appearing so plainly, that the direction of the strata may be perceived. The English, however, who are every day improving and beautifying the town, will, no doubt, before long, cause all such defects to be rectified. The streets are not lighted at night, nor is there a foot pavement as in the English towns, this being in some measure prevented by the manner in which the houses are built, with little terraces, or, as they are called here, stoops, which run the whole length of the house, and of which we shall speak hereafter.

"There are three squares in Cape-Town; Church-square, the Market-square, and Hottentot-square. The first is in the lower part of the town, so called from the church, the wall of which, together with the front of the government slave lodge, forms nearly one side of the square. In laying the foundation of many of the houses in this square, especially those near the church, several tomb-stones with Portugueze inscriptions were dug up, and which probably covered the remains of the first European settlers at this celebrated point of Africa.

"The Market-square is about the centre of Cape-Town, and is sometimes called Stadthouse-square, from the town-house, which stands here. The houses are mostly all shops, and it is likewise the great place of resort for the slaves, who assemble sometimes in such numbers as to fill great part of the square: here, likewise, is exposed to sale fruit of all kinds, besides ostrich eggs, feathers, and other articles of African produce.

"Hottentot-square is built upon the slope of the Lion's Rump, insomuch that the upper side of the square is considerably more elevated than the opposite one. It is irregularly built and not paved. The English have lately caused a well to be dug here, where, if they succeed in finding good water, the inhabitants in the upper part of the town will be greatly benefitted, having been formerly obliged to send down to the very lowest part for water. Hottentot-square is the place whither come almost all the waggons of the country people, where they may be often seen drawn up, side by side, in ranks, with Hottentot servants from the most distant part of the colony, and of the most singular appearance, lying in them asleep, or basking about in the sun. The upper side of this square may be considered as the western boundary of the town. The parade, or, as it is called by the Dutch, the Heere Graght, may be termed an open oblong, two sides of which, namely to the west and south, are regularly built, but open on the east end towards the castle, and irregularly built towards the water. The houses on the parade belong to the most respectable inhabitants of the Cape. From it there is a clear view of the blue mountains of Hotten-

tot Holland; and since a great fire which took place here in Sept. 1798, and consumed a long range of government stables, the view is open towards the bay and the opposite hills. The open space is intersected with ditches, and on the west side are two square fountains, from which, till lately, all the water of the town was drawn. It does not rise here, but is brought in pipes from the foot of Table Mountain to these fountains, from each of whose sides it issues in a perpetual stream. This water in its quality is pure and excellent, and free from all saline or mineral taste, an important circumstance, springs of perfectly fresh water being exceedingly scarce in all parts of the colony.

"The great road leading to the interior of the country, runs along one side of the parade and winds round the castle; not, however, without bringing you close under the place of public execution, surrounded by a square wall, and where gibbets, wheels, and stakes of impalement, are exposed to public view; objects over which English humanity and delicacy ought long before this period to have thrown a veil. We come, lastly, to the castle, which may be considered as a little town of itself. It stands close to the bay, and its fortifications are in a pentagonal form. Within its walls are almost all the public offices; the secretary's, the pay-master general's, the office of the vice-chamber, the post-office, &c. here, also, the courts of admiralty are held, and all the records and registers of the colony kept; in a word, considering that the whole public business of the country circulates through here, it may be considered as the heart of the colony.

"With respect to climate, that of the Cape is, upon the whole, exceedingly temperate and agreeable, but liable to sudden changes, from heat to cold; neither are there those gradual transitions from one season to another that are experienced in Europe. The year is divided into two seasons by the periodical winds. In the summer, from the month October to March, the wind blows generally from the south east, and when it is violent brings along with it clouds of sand and dust, and forms the most disagreeable part of the climate of the Cape. The air is filled with a fine dust, which penetrates and covers every thing, and which is carried off to sea in such quantities and with such violence, that it has been perceived, on board of vessels, many miles from the coast, and, as hath been asserted, even out of sight of land. During the winter monsoon, on the contrary, north west winds prevail, and bring in with them, from the sea, fogs, and clouds, and lightning, and rain. The clouds are stopped and collected by the high hills of the Cape, before they break and descend in rain, and the rolling noise of the thunder, echoed and re-echoed by the surrounding hills, is grand and awful. During the rains, the weather is sometimes cold and chilly, even to an Englishman, who looks in vain for the comforts of an English fire-side: to him, the seasons here are reversed: in December, oppressed by the heat, he calls to remembrance the cool and shaded walks of his own country; whilst, in July, he has to regret the want of blazing fires, pleasing society, and those thousand other little comforts which beguile the winter hour, and to which the blast that howls without serves only to add a double relish." p. 16.

(To be concluded in our next.)

CV. AN *Address to the Inhabitants of Britain, founded on the Advice of Nehemiah to the Jews. With a recommendatory Preface by the* REV. JOHN EVANS, A.M. 8*vo.* 16 *pages. 3d. Ginger, Piccadilly, and Asperne, Cornhill.*

THE preface, being short and serving to explain the nature and tendency, shall be given.

"The following animated and truly patriotic address was drawn up by the late Mr. Robert Noyes, and delivered by him at Cranbrook, December 14, 1755, occasioned by the then popular apprehension of an Invasion. Having been handed me by my friend Mr. T—, just returned from that part of Kent, I found that, with a few alterations and omissions, it was peculiarly adapted to the present alarming juncture of affairs; and

by its republication at this period, I flatter myself that I am so far rendering a service to my country; no apology then will be deemed necessary for the step now taken—indeed (though *legally* excused, by the nature of my profession, from joining the ranks of my countrymen) it would be doing violence to the best feelings of my nature, to remain a mere indifferent spectator on the present momentous occasion; for recollect, Britons—

"The first consul of France threatens our destruction. He vows vengeance on this nation, because we refuse to crouch at his feet. Our persons are to be seized, our wives and daughters brutally insulted, our houses plundered, our property confiscated, our towns and cities set on fire, and the whole island converted into one general scene of ruin and devastation! Englishmen, therefore, are called upon, by every solemn consideration, to prepare vigorously for the repulsion of such a foe. And they are obeying the call with alacrity! the inhabitants of Britain are buckling on their armour; the courage of the lion is roused; our posture shall be such that the first consul will meet with a due reception. Though accustomed to success in other regions, where heat of climate, and the slavish nature of their government, conspire to debilitate the human species—yet landing, with his legions, on the shores of Albion—he shall be saluted with no other accents than those already issuing from amidst the waving banners of freedom—

"*Old England and Victory!*

"Aug. 16, 1803. JOHN EVANS. *Pullin's Row, Islington.*"

The conclusion of this admirable address will not only afford a fair specimen, but is peculiarly suited to the present alarming state of our country.

"The boast of courage is a trifle, an insignificant trifle, unless attended with heroic action. The coward may vaunt more of his great spirit than the man of real valour; but 'tis the apprehension of danger which is the test to distinguish the hero from the coward.

"Nehemiah exhorts the Jews to fight, supposing the case required; and the recommendation of his advice is not unseasonable at present; I would, therefore, now urge it as worthy our regard, and suitable to our circumstances. The motives to action, mentioned in the passage, are very interesting, and, therefore, on Britons, should be prevailing. Were the brightest imagination employed to conceive arguments to animate our hearts, to fire our zeal in our country's cause, and to give vigour to the armed hand—were the most eloquent tongue engaged in the recommendation of these arguments—they could not think of better, nor deliver them with greater pathos and energy, than Nehemiah has done, in the majesty and simplicity of scripture style.—

'*Fight for your brethren!*'

"This expression may probably mean, fight for your brethren in the ties of nature and bonds of civil society. The Author of our being has wisely implanted in us an affection for our kindred, and patriotism should awaken in us a regard for the land of our nativity. Shall we be indolent, shall we be pusillanimous, when called by the voice of heaven to defend the children who claim the same parents as we! What would not a man do or suffer to protect his brother! Shall the sword cut off the partner of my flesh, and I stand by an idle spectator? No!—let not such a reproach be told in Gath, nor published in the streets of Askalon! If this motive is not sufficient to rouse our languid resolutions and determine us to take up the weapon of war defensively, yet let the next prevail—

'*Fight for your sons!*'

"This is an address to fathers. Fight for your sons, who are to perpetuate your names, to commemorate your virtues, and inherit your estates! This is a powerful argument, and speaks the most pathetic language. Can the father become a slave to a foreign power, and abandon his sons? Can he tamely expose his children to the barbarities of a Gallic sword?—abhor the thought! fight for your sons! If the safety of these is not an incentive powerful enough to awaken if necessary, our resolutions to battle, let us listen to a more tender persuasive—

'*Fight for your daughters!*'

"Exert yourselves for those who

are not expected to fight for themselves. Shall a British parent permit, through his cowardice, the most defenceless part of his offspring to become a prey to the outrages of a dissolute rabble? What insults, what indecencies, might be offered to these! Resolve, even at the thought of such a scene, to defend them. I would join the preceding motive to this, and mention the sons with the daughters, if, by any means, we might be persuaded to magnanimity. You cannot, surely, neglect to be valiant for these valuable and intimate favourites! No! as soon might the mechanic right hand forget her cunning, or the tongue of eloquence have been silent in the midst of a Roman senate, when liberty was the subject and Cicero present. If the motives already urged are ineffectual, permit me to recommend another—

'*Fight for your wives!*'

"For the protection of those who are least capable to protect themselves. Shall these become subject to the indignities and violence of an abandoned mob? These, who are your dearest property, shall these be treated like the Sabine women, and no eye pity them, no arm defend them? no! if the endearments of affection can sooth, if the sanctity of connubial vows have any force, these should be protected! Can a Briton, can any man, who lays a claim to humanity, expose a wife to the violations of a wild and licentious army? If the most intimate ties of nature and society are not sufficient to excite an heroic spirit, and a fixed resolution to action, I can propose a motive which is frequently prevalent, viz. Secular Interest—

'*Fight for your houses!*'

"Fight in the defence of your habitations, your patrimony, and possessions! Who could see the fruits of industry and the estates of nobility violently wrested from the proprietor, and be unconcerned or inactive? Shall the stately mansion be sacked, or even the humble cottage be usurped, without opposition? no! if this was to be permitted, through a meanness of spirit, the fathers might be vagabonds and the children beg! Finally, I would recommend the magnanimity of a certain woman, mentioned with applause by the Rev. Mr. Hervey, as worthy our imitation, who, when her son was going to battle, made him a present of a shield, with this motto: 'Bring it back, my son, as a trophy; or, be brought back upon it, as thy bier!'

"O Britain! may the Lord be thy Helper; the Lord thy Shade upon thy right hand, thy 'Refuge from the Storm,' and thy 'Shield from the devouring Sword!'" p. 15.

CVI. A PLAN *for the safe Removal, of Inhabitants, not military, from Towns and Villages on the Coasts of Great Britain and Ireland, in the case of the threatened Invasion: with Reflections, calculated to hasten Preparations for that measure. By* J. LETTICE, D.D. *8vo. 45 pages. 1s. 6d. Clarke.*

WE shall give a few passages which will shew the useful contents of this pamphlet.

"On whatever different points of our coast invasion may be attempted, and so far accomplished, as the landing of any considerable bodies of men, so ferociously bent on mischief, plunder, and destruction, as our enemies declare themselves, it will become immediately necessary that the sick, the lame, and the infirm, of either sex, and, in general, those above military age, among the male inhabitants, the male children not fifteen years old, with all the women and female children, should be removed from the towns and villages within a certain distance of the shores invaded: the quarter to which they shall go, the duration of absence from their houses, as well as the sudden moment of removal, are matters which will all be duly determined and announced to those who may be unfortunately concerned, by the proper delegates of government, whether military or civil; but the particular means seem to rest with ourselves: proper arrangements for the safe execution of this tender and difficult business must, in a great measure, if not wholly, depend on our own consideration and forethought." p. 6.

Also—

"As less appears to have been hitherto done towards the general furtherance of this business than its importance to the whole circuit of our coast will surely be allowed to claim, should the arrangements here proposed suggest some useful hints of preparation, in this or other maritime districts, he will be happy in having submitted them for that purpose to the attention of the public. The idea of four or five hundred persons from a single village, and reckoning all the removals together within the same vicinity, probably at least twice as many thousands, among whom will be many of advanced age, some superannuated, feeble, and even dying, many sick, infirm, and crippled, the greater part of the whole women and young children flying at four or five hours warning, perhaps, in the night, in cold and in rain, through woods, by-lanes, cross-roads, and sometimes over bogs and morasses, under apprehension and terror, both for themselves and the defenders of their country left behind, and all this in no better state of preparation for flight than so short a space may suggest to people under the utmost distraction of mind —the idea, I say, of such a scene is enough to appal the imagination and to sicken the heart." p. 9.

Once more—

"A few days, it must not be doubted, would suffice to lay prostrate beneath the sword, or to drive into the sea, whatever might be landed from France under the name of invaders, whether the scum and refuse of that people or a new body of invincibles, under the auspices of the late invader of Egypt, to learn again, that before British soldiers no hostile legions can long deserve that title. Let it be repeated, gallant defenders of our country! that all who do not fall to your sword, must be driven into the sea. For, as though it were the denunciation of a prophet, let it sink deep into every British bosom, and into the heart of every faithful son of Erin, that if, in the confidence of final victory, mercy should incline you to spare, and to hold parley with a remnant before you, while dry land remained for their footing, with a foe who had sworn, before landing, to allow no quarter to faith and loyalty found in arms, it were eventually to give up your cause in the very face of conquest. They would mistake your mercy for failure of spirit; they would regard it as an omen of no distant success to themselves, and see no long interval between present parley and future capitulation. From this moment, they would meditate new invasions, and return home but to send one blood-thirsty legion after another, till perhaps all their hopes and their wishes were crowned. From the fatal moment of parley they would date the fall of your country: they would number you no longer among independent nations: they would not delay to register the true and loyal subjects of our beloved sovereign, equally with traitors and conspirators, as fellow-slaves with half the continent of Europe; his united islands as tributary provinces to the Corsican despot, who would write you neither constitution, law, nor decree, but with the point of his sword. With what ears would the disappointed fugitives, who quitted their towns and villages, to save themselves, as much for your sakes as their own, to leave freer scope for the completion of your work—who had experienced the highest confidence in the progress of your arms—with what ears would they hear of your parley with foes so bitterly leagued and sworn to your destruction? There could be no compromise on your own soil, within an inch of the sea, which would not leave the safety of these unarmed relatives, for whose defence you stand so dearly pledged, still ultimately doubtful. Would not the very women, with the men of grey hairs, the sick, and the crippled, wish themselves your substitutes, to draw the swords you had sheathed and point the musquets you had grounded?—But no parley, no compromise, could have place! You would save your generous compassion for worthier objects, for fitter occasions: you would achieve the glorious work you began! Your fathers, mothers, wives, and daughters, would then return to hail you the deliverers of themselves and their country; and with grateful rapture to embrace the preservers of their religion, constitution, laws, and liberty, and of every thing dear to man in the envied possession of these happy islands!" p. 45.

For the plan itself our readers must be referred to the pamphlet, which will be found to deserve the immediate attention of all persons situated near our coasts and those of Ireland.

CVII. A VIEW *of Modern France, and British Traveller's Guide from London to Paris, containing the most minute Information for Travellers, from the moment of their intending to leave London, to their arrival and during their stay in Paris; with Forms of Passports, and every necessary instruction respecting them, &c. Illustrated with Maps and an Engraving.* By DAVID MORRICE. *Sm.* 8vo. 370 *pages.* 6*s. Hatchard.*

WE have had so many tours thro' France, or rather to Paris, during our late short-liv'd peace, that the public cannot complain of a want of information on the subject. Mr. M. to his own observations has added selections from works of a similar kind, which enhance the value of the publication: we shall offer some extracts to the reader, that he may form his own opinion.

"On entering Paris, the first thing that forcibly struck me was, this great change, from what I had seen it in 1790. Among the generality of the people, and especially the lower classes, I observed horrid looks, fierce glaring eyes, and features seemingly disturbed with mental remorse and revenge, or with the recollection of the shocking scenes in which they had either taken a part or been witnesses of. This change is even very visible in the female sex, and I had it from the mouth of a lady, the mother of three children, that her mind has become so hardened by the horrid scenes she was obliged to be witness of, that she is insensible to adversity, pain, happiness, or even maternal feelings.

"Thus, once more have the descendants of the Gauls resumed the characteristic aspect of their ancestors.

"In the countenances of the military, especially the Marengo men, as the consular guard is termed, that fierceness and ferocity of aspect is still more discernible, to which their large whiskers and great stature add considerably. There appears as great a difference between them and the troops of the ancient regime, as between a regiment of new-raised militia and the forty-second Highlanders, or an English regiment of life-guards. I do not exaggerate when I say, that the troops of the line in and about Paris have more the appearance of officers or gentlemen than common soldiers; indeed, most of them are the sons of gentlemen or tradesmen, who were, by conscription, obliged to march at sixteen years of age.

"They wear long blue coats, lined and turned up with crimson, white waistcoats and nankeen pantaloons in summer, blue cloth pantaloons and white kerseymere waistcoats in winter, with turn-down boots or long boots without tops reaching above the knee. When on duty, the foot of the consular guard and the grenadiers wear high white spatterdashes. Almost every soldier wears a watch, ear-rings, and a ring on his finger; nor are they vulgar, debauched, or dissipated: they read much and dance more: the best tradesmen's daughters are proud to dance with them at the public gardens.

"The different regiments of cavalry, especially the chasseurs commanded by young M. Beauharnois, madame Buonaparte's son, exhibit the finest men, and the greatest profusion of gold ornaments that it is possible to conceive; the officers' spurs are solid gold or gilt, and every button or buckle on their saddles of the same metal. The spoils of Italy and Germany are there displayed in abundance.

"The dress of these chasseurs is, a green cloth jacket, with three or four rows of small white sugar-loaf buttons, pantaloons of the same colour, most curiously worked in embroidery, and hussar boots. A short red mantle, edged with fur, is carelessly thrown over the left shoulder, and the head is adorned with a hussar cap, fastened by thick brass plates, coming down behind the ears and clasped under the chin. They have large whiskers, and are in general very handsome, well-sized, men. Their saddles are covered with leopards' and other skins, the head and ears hanging over the crup-

per, which adds much to their warlike appearance and seems calculated to inspire terror. Their horses are Arabian, of a dun colour, with long tails and thick manes, very spirited and swift. The other regiments of cavalry are very little inferior in point of appearance, splendour, and cattle. The corps of Mamelouckes (about one hundred men) is neither so uniform in dress nor equal in point of cattle, but the novelty of their appearance and their undaunted countenances make up for the deficiency. They are handsome men, but vary in complexion.

"Upon the whole, Paris presents at the grand parades on a fete day one of the most splendid and animating spectacles of military pomp in the world. Courage sits visible on the countenance of the troops, and their scars are the best proofs of that valour which has laid the continent prostrate at the feet of France. Their generals, more or less, all bear about them the same honourable marks of military glory, and, the hero of Marengo at their head, stamps the whole with an interest that compels the astonished spectator to admire and applaud. Their martial music is grand beyond all description." p. 105.

"Let us examine what the state of religion has been since Bonaparte took possession of the chief power.

"Since the accession of Bonaparte to the chief consulship, and the concordat with his holiness the pope, the state of religion has begun to ameliorate, and the practice of divine worship has been once more recommended and restored by the government, with the assistance of the clergy whom it has thought proper to nominate to exercise the important functions of the church, which is now totally unconnected with the political machine of government, and deprived of all influence over it; notwithstanding which, the priests who have been permitted to return are still attempting to regain their ancient power and weight in the state, and that tyrannical sway over the consciences of individuals which they formerly exercised. Some marked struggles have already taken place between them and their flocks, as well as with the government; and in many instances the first consul, with that firmness and resolution, dignified by moderation, which marks his character, has found it necessary to summon them before him, even from the extremities of the republic; to reprove, and recommend to them unanimity, christian charity, and obedience to its laws; and this, in great measure, has had the desired effect. They are now submitting, though with much reluctance, to the new order of things, and confining themselves to their proper spheres. Actual residence at their cures is required and rigidly enforced.

"The churches, which were either demolished or dilapidated during the revolution, or made use of for military depots, barracks, and saltpetre or gunpowder manufactories, are now, every where, repairing; and in Paris, the ministers of religion are again performing the duties of their stations, and the people slowly returning to a sense of the importance of public worship; most of the churches, however, are in such a ruinous and naked state, that the workmen are going on with their business at one end of the church while mass is performing at the other, or in the vestry; a pulpit and desk, with a hundred or two of rush bottom chairs for the congregation (which principally consists of poor decrepid old men and women), being all the furniture or ornaments of the sacred edifices in general.

"The true spirit of religion and devotion has not yet begun to influence the hearts and lives of the rich, the gay, or the young. It is even melancholy to observe the composition of the Sunday's congregations, none but the poor and wretched, the old and the infirm, being seen at mass. Time, however, will probably recal all parties to their duty, and the catholic worship once more regain its votaries' attendance.

(To be concluded in our next.)

A COMPLETE

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